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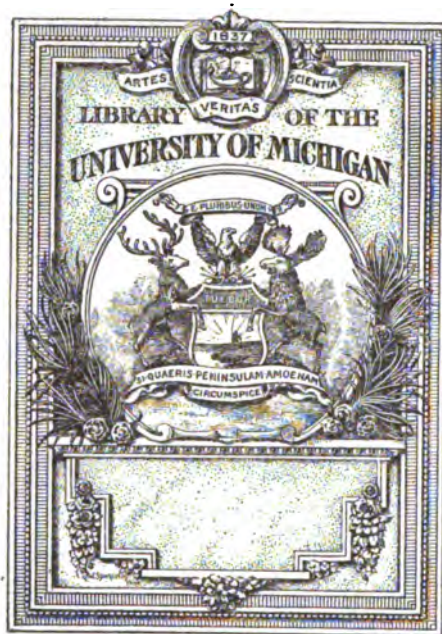
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HAZLITT ALVA CUPPY.

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INDEX TO VOLUME I. OF THE ALTRUISTIC REVIEW.

-
- Altruist's Corner, The, 35, 81, 132, 179, 232, 280
 Among the Weeklies, 73, 126, 170, 225, 273
 Book Reviews, 33, 78, 129, 176, 230, 276
 By Way of Introduction, 6, 47
 Case at Brook Farm, The, 119
 Rey Rev. A. B. Chaffee, M.A.
 Columbus, The Life of, 36, 83, 134, 183, 235, 284
 Written by his son, D. Ferdinand Columbus.
 Cooper, Peter, from an Altruistic Standpoint, 49
 By Phineas Dodds, M.A., Ph.D.
 Crerar, John, a Character Sketch, 143
 By the Editor.
 Current Events, 34, 80, 130, 178, 231, 278
 Early Social Experiments in Indiana, 275
 By President W. T. Stott, D.D.
 Elements of Success, 175
 By Thomas Kane.
 Hull House, a Chicago University Settlement, 162
 By "The Corner" Editor.
 Idol of German Spectacles, The, 171
 The Editor in the *Journal of Education*.
 Illustrations :
 Armour Institute, 42, 139
 Art Institute, 40
 Cooper Institute, The, 44
 Toynbee Hall, 1890, 239
 Kingsley, Charles, a Character Sketch, 193
 By Arthur B. Chaffee, M.A.
 Lincoln, Abraham, from an Altruistic Stand-
 point, 9
 By Arthur B. Chaffee, M.A.
 McAll, Robert Whitaker, a Character Sketch, 243
 By Helen Collins.
 Manning, Cardinal, a Character Sketch, 94
 By W. T. Stead.
 Message, A (Poem), 20
 By Mae Merwin.
 Monthly Round-up :
 Altruism of the Fair, The, 191
 Censurable Catastrophes, 187
 Chicago Tragedy and Its Monition, The, 238
 Chicago's Versatile Mayor, 89
 Deaths of Prominent Personages, 240
 Gladstone's Triumph, 91
 Hard Times, 91
 Harrison, Carter, 187
 Joint Owners, 188
 Labor Agitations, 89
 Law and Politics, 137
 Millionaire Legacies, 47
 Moody's Inroads, 90
 National Safety Spots, 42
 Northfield Conference, The, 92
 Other Side, The, 137
 Pardoned Anarchists, The, 240
 Parliament of Religions, The, 138
 Pasteur Institute, 189
 Peace Conference, 93
 Philanthropist, A, 192
 Present Crisis, The, 237
 Prices of Life, 187
 Public Libraries, 241
 Race Problem, The, 242
 Recent Elections, 239
 Repeal of the Buying Clause, The, 189
 Ropner Park, 190
 Safety Spots Again, 138
 Sanitary Conference, 92
 Schaff, Dr. Phillip, 191
 School for Journalists, 191
 Senate, The, 188
 Sheffield Conference, The, 190
 Silly Season, The, 41
 Some Comparative Statistics, 140
 Stead, Mr., and Chicago, 238
 Strike in Behalf of Humanity, A, 44
 Suggestion, A, 90
 Theaters Invaded, 138
 Toronto's Example, 90
 To Unify the World, 140
 Two Great Men, 191
 Valediction to Columbian Exposition, 192
 What to Read, 142
 Woman Suffrage, 241
 World's Fair, The, 138
 World's Parliament of Religions, The, 91
 Optimism—the Better Part—227
 By Sir Edwin Arnold.

Portraits:

- Cooper, Peter, 41
- Comstock, Anthony, 187
- Crerar, John, 187
- Lincoln, Abraham, 1
- Manning, Cardinal, 89
- Toynbee, Arnold, 237

Program, 1

- Relation of Nationalism to Internationalism;
or, Mankind One Body (Lanatus' Fable
of the Belly and the Members), 220
By George Dana Boardman, D.D., LL.D.
- Socialism and the American Spirit, 76
- Social and Educational Centers of London;
Part I., 70, Part II., 269

Winnowings:

- Achmuty, Col. Richard, 211, 250
- American Life and Physical Deterioration, 206
By Cyrus Edson, M.D.
- Anglo-Saxon Union, 113
By Prof. Goldwin Smith.
- Anti-Trust Campaign, The, 60
By Albion W. Tourgee.
- Banditti of Corsica, 214
By Caroline Holland.
- Besant, Mr. Walter, a Character Sketch, 210
By John Underhill.
- Biography, 211
By Leslie Stephen.
- British Women and Local Government, 204
By The Earl of Meath.
- Brotherhood of Christian Unity, The, 29
By Theo. F. Seward.
- California Midwinter International Exposition, The, 262
By Phil Weaver, Jr.
- Causes of Pessimism, The, 208
By Dr. C. H. Pearson.
- Chicago's Gentler Side, 63
By Julian Ralph.
- Childhood of Jesus, 162
By Henry Van Dyke.
- Child Saving, 249
By C. D. Randall.
- Christ and the Liquor Problem, 66
By George G. Brown.
- Christianity as Seen by a Voyager Around
the World, 253
By Rev. F. E. Clark, D.D.
- Church, Workingman and the Fair, The, 66
By B. O. Flower.
- College Men First among Successful Citizens, 27
By Dr. Chas. F. Thwing.
- Conduct of Friendship, The, 218
By Sir Herbert Maxwell.

Winnowings—Continued.

- Conversations with Bjornstjerne Bjornson, 117
By Mr. H. H. Boyeson.
- Courts of Conciliation in America, 207
By Nicolay Grevstad.
- Death as a Factor in Progress, 23
By Woods Hutchinson.
- Decadence in Modern Art, 26
By Frederic Harrison.
- Diet, 68
By Samuel R. Elliott.
- Divine Program in the Dark Continent,
The, 152
By Joseph Cook.
- Drift of Land Reform, The, 214
By R. Munro Ferguson.
- Edison, Thos. A., 67
By Charles D. Ramer.
- Educators, Their Market Value, 259
By John S. White.
- Employer's Liability, 258
By A. D. Provand, M.P.
- Final Defeat of Sunday Opening, The, 116
By Wilbur F. Crafts.
- Four Centuries of Christianity in America, 63
By H. M. Scott.
- Freedom in Dress for Women, 31
By Frances E. Russell.
- Free Public Library, The, 32
By Frederic M. Crunden.
- Future of Education, The, 149
By Prof. J. P. Mahaffy.
- Future of the English Drama, 217
By Mr. Henry Arthur Jones.
- Future of Presbyterianism in America, The, 59
By Rev. Charles A. Briggs, D.D.
- Gothenburg System in America, The, 158
By E. R. L. Gould.
- Governor Morton and the Sons of Liberty, 62
By William Dudley Foulke.
- Helpless versus Self-Reliant Women, 215
By Lora S. La Manse.
- Highwaymen of the Railroad, 267
By William A. Pinkerton.
- How Cholera Can Be Stamped Out, 114
By the Editor of *The British Medical Journal*.
- Immortality and Agnosticism, 21
By Elizabeth Stuart Phelps.
- Industrial Position of Women, The, 209
By Lady Dilke.
- Inebriety and Insanity, 110
By Leslie E. Keeley, M.D., LL.D.
- Insanity and Genius, 80
By Arthur McDonald.
- International Congress, The, 115
By Mrs. Bernard Whitman.
- Ireland of To-day, The, 262

Winnowings—Continued.

- Italian Renaissance of To-day, The, 117
By George Robert White Scott, D.D.
- Lesson of Heredity, The, 148
By Henry Smith Williams, M.D.
- Lesson of the Naval Review, The, 24
By the Secretary of the Navy.
- Liberal Churches and Skepticism, The, 30
By Rev. Marion D. Shutter, D.D.
- Lockout in the Coal Trade, The, 260
By Vaughan Nash.
- Look Ahead, A, 25
By Andrew Carnegie.
- Mask or Mirror, 109
By B. O. Flower.
- National Vice, A, 27
By H. C. Merwin.
- New Career for College Men, A, 26
By Edmund J. James, Ph.D.
- New Education and the Public Schools, 160
By B. O. Flower.
- New Moral Drift in French Literature, 252
By Paul Bourget.
- Our Foreign Policy, 64
By W. D. McCracken, A.M.
- Our Industrial Image, 108
By James G. Clark.
- Parish Councils Bill, The, 265
By the Bishop of Ripon.
- Parsees, 218
By Miss Cornelia Sorabji.
- Passports, Police and Post-office in Russia, 61
By Isabel F. Hapgood.
- Personality in Art, 111
By G. H. Page.
- Personal Possessions, 219
- Pool-rooms and Pool Selling, 267
By Anthony Comstock.
- Possible Reformation of the Drink Traffic, 22
By Rev. W. S. Rainsford, D.D.
- Problem of the Family in the United States, The, 268
By Rev. S. W. Dike, LL.D.
- Problems of Presumptive Proof, 62
By James W. Clark.
- Prohibition in England, 112
- Prohibition in Maine, 116
By Albert W. Paine.
- Psychology of Crime, The, 212
By Henry Wood.
- Psychology of Labor and Capital, The, 260
By Robert Wallace, M.P.
- Reason at the World's Congress of Religions, 65
By Rev. T. E. Allen.
- Reformatory Movement in California, The, 213
By A. Drahms.
- Relations of Religion and Morality, The, 154
By Wilhelm Bender.

Winnowings—Continued.

- Religion of the London School Board, 258
By Hon. E. Lyulph Stanley.
- Royal Road to History, The, 209
By Mr. Frederick Harrison.
- Scheele, Carl William, 261
By Prof. Thorpe, F.R.S.
- Setting the Poor to Work, 217
By Prof. Camso Maber.
- Shall We Import the Continental Sunday? 117
By Joseph Cook.
- Should the Chinese be Excluded? 61
By Colonel Ingersoll.
- Slave Power and the Money Power, The, 257
By C. W. Cran, M.D.
- Somerset, Lady Henry, a Character Sketch, 112
By W. T. Stead.
- Some Hints to the Farmer, 69
By Axel Telsen.
- Southern Problem and its Solution, The, 255
By Lewis H. Blair.
- Study of Benjamin Franklin, A, 159
By E. P. Powell.
- Suicides, 28
By Frederick L. Hoffman.
- Theophraste Renanclet: Old Journalism and New, 217
By James MacIntyre.
- Treatment of the Feeble-minded, 215
By Walter E. Fernald, M.D.
- Turning Point in the Arts, 68
By Charles DeKay.
- Tyranny of the Kitchen, The, 205
By Catherine Seldon.
- Undertime of the Year, The, 157
By Edith M. Thomas.
- Unemployed, The, 209
By Arnold White.
- University Systems, 210
By Patric Geddes.
- Useless House of Lords, The, 114
By Justin McCarthy, M.P.
- Ways with Old Offenders, The, 217
By Montague Crackenthorpe, Q.C.
- What a Daily Newspaper Might Be Made, 251
By William Morton Payne.
- Who are the Chief Wealth Producers? 24
By W. H. Mallock.
- Why Help People Who Have Failed? 153
By Warren F. Spaulding.
- Women and the World, 206
By Bertha Monroe Rickoff.
- Women Wage-earners, Their Past, Their Present and Their Future, 28
By Helen Campbell.
- World's Fair, 153
- Without Any Apology, 2
By the Editor.
- You and I, 181, 234, 282

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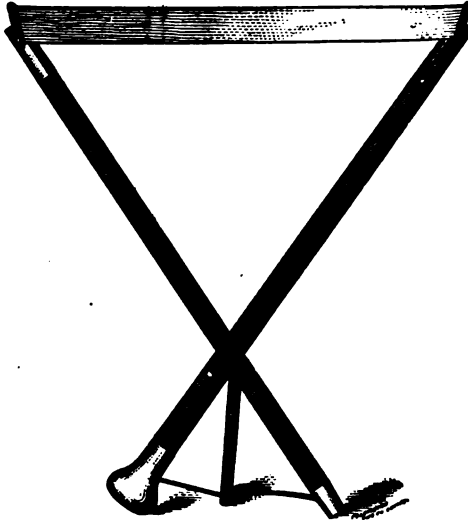
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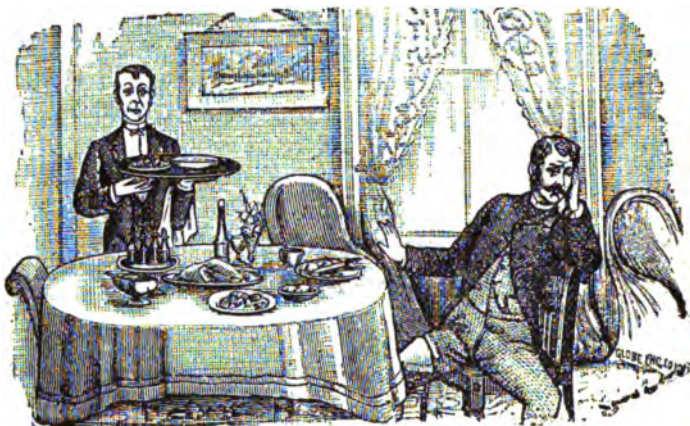
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CONTENTS FOR JULY.

PROGRAMME	I
WITHOUT ANY APOLOGY	2
BY THE EDITOR.	
BY WAY OF INTRODUCTION	6
Letters from W. E. Gladstone, M. P., ex-President Harrison, Count A. Bernstorff, W. T. Stead, Thomas Wentworth Higginson, Joseph Cook, Edward Everett Hale, Dr. Gunsaulus, etc.	
ABRAHAM LINCOLN—FROM AN ALTRUISTIC STANDPOINT	9
BY REV. ARTHUR B. CHAFFEE, M.A.	
A MESSAGE (Poem)	20
BY MAE MERWIN.	
WINNOWINGS	21
Extracts from, and comments on, some articles in <i>The North American Review</i> , <i>Review of Reviews</i> , <i>Forum</i> , <i>The Atlantic Monthly</i> , <i>Arena</i> , and <i>Lend a Hand</i> .	
BOOK REVIEWS	33
CURRENT EVENTS	34
THE ALTRUIST'S CORNER	35
THE LIFE OF COLUMBUS	36
Written by his son, D. FERDINAND COLUMBUS.	
SOME ARTICLES IN THE MONTHLY MAGAZINES AND REVIEWS	vii

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CHICAGO.



ABRAHAM LINCOLN.

THE ALTRUISTIC REVIEW.

VOL. I.

JULY, 1893.

NO. I.

PROGRAMME.

Some new venture in journalism is perpetrated upon the public every week. It is this fact, largely, which makes such a review as this proposes to be, a necessity. No one mind has yet proven the capacity to digest and assimilate the varied quantities of publications which flood our country. "America is famous as a nation of dyspeptics," say our English friends. If the output from printing presses does not turn this into a nation of mental dyspeptics, it will not be the fault of the mixed qualities or the confusing quantities of the products disgorged from their great cylinders. There is probably no higher type of education or culture than that which is the result of coming in contact with the best thought of the time—that which is suggestive of higher ideals. It is itself not only a product of thought, but a product for thought. But to do us the most good it must come to us in homeopathic doses, leaving us time to do some thinking on our own account. We do not need to become saturated either with quantity or quality to become properly developed. After all, the greater part of humanity simply exists—they do not live in the higher sense—not because at some moments during their lives impulses to shake off mere existence and to take on a progressive life have not come to them, but because these higher impulses were not appealed to, encouraged, or developed by their environments. I can imagine nothing sadder than the death in young womanhood or young manhood of higher and nobler impulses.

If this REVIEW has a mission—and it has—it is to appeal to whatever will make man-

hood more manly, and womanhood more womanly, in their highest and broadest sense. A friend has aptly expressed the object and hope of my life in these lines: "The ALTRUISTIC REVIEW is an attempt to organize the good impulses of the world." There does not exist, so far as I know, a publication which emphasizes exclusively the altruistic and the humanitarian. It is to this phase of human life that we would appeal, but our efforts would fall far short of their purposes if we did not seek to know something of every movement or current of thought which can be detected in the signs of the times. Accordingly, there will be in the make-up of this magazine the following special features:

1st. An article each month on the world's advance, looking at what is progressive largely from the vantage-ground of the aims of this journal.

2d. There will be a biographical sketch of some one from among the most interesting characters who has devoted his life or his best energies to the good of his fellows—this in the hope that others, who might otherwise fear to risk living an altruistic life, may be led to emulate his example.

3d. All the standard reviews and magazines will be carefully scanned for anything which may be taken as an example, or made a force in carrying forward the ideals of the REVIEW. Leading articles will be noticed and credited accordingly.

4th. The usual notices of current events, literary causerie, etc. In a word, every effort will be made to give those who support this publication all that one wants to store away in memory of the month's happenings. We shall avoid making mental dyspeptics, and do all in our power to prevent mental starvation.

WITHOUT ANY APOLOGY.

The student of history finds indelibly stamped in the careful resumé of the centuries, progress. Not in every detail by any means, but it cannot be blotted out from the general summaries. Whether there is enough in this development to make optimists exultant is a question; there is enough to make green-eyed pessimism nervous and uncomfortable. It is without the pale of these notes to touch at length upon more than one phase of this subject—the humanitarian. It has been said by a great philosopher that we are unable to see anything without us which is not first within us—nothing on the outside, unless the germ of it is on the inside. This, unlike a great many other things writ in books by philosophers, is probably true. It has the backing of history. Its chief import, however, to us at this moment lies in its application to humanity's conception of humanity. The world to any individual is about the size of his own soul—the soul is capable of much development. The word "manhood," or an equivalent expression, has been in use since language became an instrument of thought. Yet scarce a century has passed but that it has a newer meaning—its signification has certainly become enlarged—truer; nobler, more divine. The world's conception of Christ during different ages is as remarkable as it is significant. It reveals not by any means all that Christ was, but what man himself was. He has never been without his faults. At first he is ignorant, superstitious; he demands signs and wonders; faces must appear and the air be filled with the supernatural.

There is later another period characterized by self-abnegation. That age saw only the tears of Gethsemane. Christianity always wore a long face. It went about masked in

gloom, beneath which, it must be said, iniquity sometimes ran riot. All that was brightest, most hopeful, best, was lost in the imperfect conceptions of the men who were the leaders of those times. Those were the days of Lilliputian souls. The Dark Ages required little morality, not a high sense of honor, only a weak conception of truth. The Church allowed the most damning acts, provided they were propitiated by money equivalents. Murder was sanctioned or resorted to by a Roman Pontiff.

Look again and the race sees nothing in the life of the Nazarene but that which would commend burning of enemies at the stake, a marvelous conception which manhood attributed to the only one who lived a faultless life—but it was the measure of the ideals of the time.

If any one movement characterizes the closing years of this half-century, it is an ever-increasing tendency to credit to any and all movements whatever elements there are in them which make for ultimate good. This is the result of an enlarged notion of manhood and womanhood. In it lies our greatest hope for the future. Ours is not so much the age of discovering new attributes in a perfect life, as the collecting and grouping of what generations of men have at different times recognized and emphasized in humanity. Scarce have we record of a time when civilized man did not hold up some ideal, as a model or an example; now we are grouping them into a beautifully enlarged form, more complete than ever before. This seems to be the mission, in its broadest conception, of to-day. It is as if the scattered fragments, each beautiful in itself, of some grand mosaic were being collected and arranged into a perfect panel.

No existing institution aspires to gather within the limits of its organization the varied phases of rational life. We have not as yet reached that state of charitable liberality which makes it possible. And yet this doctrine of the brotherhood of man is as old as the new dispensation. The Sermon on the Mount is full of it. We are not grasping a new truth. A truer apprehension of an old truth's meaning has dawned upon the mind, that is all.

The signification of the awakening to a keener perception of what may be called an ennobled existence cannot be overestimated. Not very long ago, a narrow and somewhat selfish idea of individualism predominated. Fortunately it is fast starving itself out, feeding upon its own husks. Such a life could offer no laudable excuse for its existence. "The highest expression is born of a conscious bias of life, a set determination to benefit mankind." It is true; if you doubt it, begin to live for others.

Magazines and reviews are founded from motives as varied and distinct as is the nature of different individuals. Their projectors and promoters fancy they see certain needs, or special fields which require some such medium as they propose, for the better concentration and organization of their forces. Not a few are founded and maintained solely upon that trait in certain individuals which a prominent Chicago divine a short time ago called "the infernal desire for money." This is, of course, the lowest motive of all. It never rises above groveling in the dust except when that desire for money is born of a purpose to emulate one who lives for his fellows—and then it too often falls shamefully away from its purposes.

Among the divers agencies conducive to more or less good or evil among men, the journal plays no paltry role. It stands almost alone in not having been encouraged by

endowments. Almost every phase covering rational life has, in these latter days, appealed to philanthropy—it has gone farther, and homes for dogs, cats and insects have been endowed. And yet, there can not well be imagined an agency whose power and influence would be so widespread as the press.

A man gives a few millions, it may be, to found a university. All praise to him; he has done a good part. A great university may do much to make the world akin, and yet it could never reach and touch the great multitude of human beings as would a publication, provided it were as well equipped editorially as the university is furnished with teaching ability.

But this is aside; it is without the scope of our present purpose to advocate press subsidies, although it might very properly fall under the head of the humanitarian or the altruistic.

After all, the best endowment would consist largely of paid-up capital in energy, and faith in God and humanity. No publication would need greater benefaction than this, supplemented by that response in young and vigorous manhood and womanhood which heeds the call of the times for the brave, the heroic, the true—those who are willing to do something and be something for others, thus fulfilling the noblest pretext for their existence.

What power there is stored up in the latent talents and energies of humanity! Its capacity can not be estimated by any comparison known to us. For the most part it has lain as inert and dormant as the great coal beds yet unopened. Who can say that young women could not revolutionize the morals of the world in half a generation? They will not so long as they prefer to marry and try to reform one, almost a hopeless task. There are enough people whose better impulses oppose the drink traffic to blot out

that curse from our country; but they will not make the effort. The tide sweeps us on, and each year we find ourselves getting closer to all these problems, which are of deepest purport to the human race. It is worth observing, in passing, that a journalist, known throughout this land, had the audacity to say, during the World's Press Congress, that "to-day there are no great issues!" Must there then be wars before we have great issues? Battles are but the death throes of some lost cause. Great issues die with the closing of wars. To the man with highest ideals the world has never presented more real or living issues than it does at this very moment.

With all that is hopeful in these conflicts, there are undercurrents carrying down its victims every day. Issues there are and enough. To-day, as our patriotic zeal leads us to speak rather boastingly of our country, we are sometimes made to flush with the blush of shame by having our trans-Atlantic friends remind us of the glorious liberty which fostered slavery. Mark the change which a generation brings about. There will come a time when the loyal patriot of this country will feel a deeper humiliation when he is reminded that "not very long ago America legalized and protected" a traffic which damned more lives than ever human slavery did. The report of a case of cholera in Chicago would send a thrill to the farthest limits of the land. The notice of a man who, crazed with drink, murdered his wife and baby, is passed over with scarce a comment. Selfishness is largely accountable for this. In the one instance *you, personally*, fear you may get the cholera; in the other *you, personally*, are not afraid of dying in the gutter, or of murdering your mother. Do not be too sure. That man who did the act thought one day just as you do now, perhaps.

But the little horizon of our conception is

widening. There is more in man to-day than there ever was before—and it follows that he sees proportionally more in his environments. The world has grown larger to the thinker; not in cubic measure or the number of square miles, but in its possibilities. There is certainly nothing more fascinating than the study of the development of mankind. If history be true, and some of it is, even coming to us, as it does, from prejudiced authorities and narrow recorders of events,—for it still has a good deal of humanity in it,—no single individual of any consequence has made more terrible or significant blunders than the body politic; public opinion, the consensus of the will of the people, if you will, has been guilty of absurdities and committed crimes in all ages, too awful to repeat. But the interesting features of history do not so much cluster about horrifying deeds, or humanity's blunders as about that central figure which almost every century has produced; and who in his generation rises up above his fellows, and, having been given a keener perception into the real life that pulsates and throbs all about him, raises his voice against some evil. Although living at different times, and feeling the inspiration of different missions, they are easily recognized, for they are all labeled—as fanatics. "Much learning hath made thee mad," was said to one among the first of them, and the same accusation of madness has been made all the way along to Francis of Assisi, Loyola, and even down to the originator and prime mover of one of the greatest historical as well as one of the greatest humanitarian movements of this half-century—General Booth.

The most beautiful design as well as the brightest colors of our mosaic clusters about these very epoch-makers.

This monthly aspires to be to some extent an instrument for collecting, annotating and unifying all altruistic forces. The undertak-

ing is not an easy one. Whatever help may be volunteered, advance must be slow. That we shall attempt at all times, with whatever power is given us, to promote all that looks toward higher ideals of manhood and womanhood, our supporters may feel assured, for these phases, above all other things, are progressive in the world's progress. We should like to be able to sink shafts into the human mind and open up mines of precious material which the owners have never more than dreamed of. The field is great. The world has unlimited dormant energies. It is full of wasted efforts and lost opportunities.

In these pages we appeal to all your better impulses. We earnestly desire to enlist as our helpers and co-workers those who are willing to labor for the good of their fellows and work for the work's sake. Never, since the stimulus to unselfishness given by the examples of Carey and Judson, at the beginning of this century, have the times been more opportune. Never in the history of the world have so many learned that the sweetest joys of life come from bringing sunlight into others' lives. At no time has so large a number of individuals resolved to make life worth living. It cannot be denied that many (the larger half by far) yet live only for self. This is sadly true of many of the vigorous minds of the student-life of our great universities, such as Harvard and Yale, or Oxford and Cambridge. It applies usually to the well-to-do classes. They are taught to seek pleasure. Results are too often disappointing. The reason, they start from false premises. The best panacea for all ills, either of mind or heart, may be found in this simple prescription: Do a kind act to some less fortunate fellow-being—and mind you do not ask a testimonial with which to advertise yourself afterwards.

Turning again to the better side, in this expansion of souls among mortals, we catch, at best, but the shimmering sheen of the rosy

dawn of that which will in time flood all earth with a refulgent light. We are entering upon the age of philanthropy.

Mr. Stead, of the *Review of Reviews*, whose life and words have done much to stimulate the good in many lives, sees the destinies of the future intrusted to the English-speaking world. He says: "Among all the agencies for the shaping of the future of the human race, none seem so potent now, and still more hereafter, as the English-speaking man. Already he begins to dominate the world. The Empire and the Republic comprise within their limits almost all that remains empty for the overflow of the world. Their citizens, with all their faults, are leading the van of civilization, and, if any great improvements are to be made in the condition of mankind, they will necessarily be leading instruments in the work." Again: "The English-speaking race is one of the chief of God's chosen agents for executing coming improvements in the lot of mankind. If all those who see that could be brought into hearty union to help all that tends to make that race more fit to fulfill its proverbial mission, and to combat all that hinders or impairs that work, such an association or secular order would constitute a nucleus or rallying point for all that is most vital in the English-speaking world, the ultimate influence of which it would be difficult to overrate. This is the highest of all the functions to which we aspire. Our supreme duty is the winnowing out by a process of natural selection, and enlisting for hearty service for the commonweal all those who possess within their hearts the sacred fire of patriotic devotion to their country. Carlyle did not believe much in what he called penny editors. Of the inspiration of the morning papers he declared long ago, we have had enough, and by these means he thought we had arrived at the gates of death. But it will probably be through the agency of

the newspaper that Carlyle's great idea will yet get itself realized in England. Whatever we may make of democratic institutions, government of majorities, and the like, the fact remains that the leadership of democracies and the guidance of democracies belong only to the few. The governing numbers are never numerous. . . . "will there, in short, prove to be a recognizable small nucleus of Invincible Aristoi fighting for the Good Cause in their various wisest way, and never ceasing or slacking till they die? This is the question of questions on which all turns." And the ages will answer by responses from the multitudes that the "question of questions" will be—yea, is being, answered in the affirmative.

We can do no better in closing these re-

marks than to once again quote from Mr. Stead, for in his appeal he touches a chord which vibrates in many hearts. "Our supreme task is to help to discover these wise ones, to afford them opportunity of articulate utterance, to do what we can to make their authority potent among their contemporaries. Who is there among the people who has truth in him, who is no self-seeker, who is no coward, and who is capable of honest, painstaking effort to help his country? For such men we would search as for hidden treasures. They are the salt of the earth and the light of the world, and it is the duty and the privilege of the wise man to see that they are like cities set on a hill, which cannot be hid."

"BY WAY OF INTRODUCTION."

Anxious to know if I had, in the aims of the ALTRUISTIC REVIEW, grasped a true conception of a growing need, a letter giving something of its purposes was dispatched to a number of men whose names are familiar throughout the country. The replies, for the most part, have been a great stimulus and encouragement, so much, indeed, that I take the liberty to publish a number of those which have been received.

From Professor J. Henry Thayer, Harvard University:
CAMBRIDGE, MASS., May 29, 1893.

DEAR SIR: In reply to your letter relative to the projected 'ALTRUISTIC REVIEW,' permit me to say that lists and summaries of the best current publications treating topics of general interest to students and thinkers, have become well nigh a necessity, a necessity the imperativeness of which bids fair to increase rather than abate. Of course the ultimate and permanent success of any attempt to meet this need will depend mainly on the enterprise, intelligence, breadth with which it is carried out.

Yours truly,

J. HENRY THAYER.

Dr. Gunsaulus says:

ARMOUR INSTITUTE, June 9.

MY DEAR SIR: I am very glad to hear of some one who is as well prepared as your experience seems to have prepared you, for such a work as that of which

you speak. There can be no question concerning the worthiness of your purpose and the nobility of your success.

Faithfully yours,

F. W. GUNSAULUS.

From W. T. Stead, Founder and Editor of the Review of Reviews.

MOWBRAY HOUSE,

NORFOLK STREET, STRAND, LONDON, W. C.

DEAR MR. CUPPY: I am extremely interested in your enterprise. I hope it will succeed. I shall be delighted to give you any help I can. Your first difficulty will be the extent of your field. If you try to do too much you will do nothing. If you can get hold of certain definite practical suggestions to begin with, and then work it from them as far as you like or can, I think that would be best. Take, for instance, the idea of the Civic Church, or the Federation of all persons who are working altruistically in any community; that is an idea which, if you make your own, would be

broad enough to bear any subsequent cargo you might pile upon it.

But you know my ideas on that subject too well to need me to tell them over to you again.

Sincerely wishing you every success I am,

Yours sincerely,

W. T. STEAD.

Rev. J. L. Withrow D.D.:

CHICAGO, June 8, 1893.

The field of literature, as a city railway car, is ever open for another occupant. The altruistic idea is in the air and striving to become uppermost. It is still beneath the clouds, and quite a little befogged. Therefore every able effort to lift it into the clear sunlight makes a contribution which lays humanity under obligation. Your aim is excellent, and my good wishes are for your greatest success.

Yours truly,

J. L. WITHROW.

From Joseph Cook:

BOSTON, May 31, 1893.

DEAR SIR: Your purposes as to a new Magazine are certainly noble, and with money and brains in abundance they are practicable. . . . Altruistic is rather a long and hard word to go into the title of a periodical intended for general circulation. . . .

Yours truly,

JOSEPH COOK.

Extract from Dr. Boardman's Letter:

PHILADELPHIA, May 31.

MY DEAR SIR: Your favor of the 26th inst. giving an outline of an ALTRUISTIC REVIEW, came to hand duly. I hardly know what to say in reply. . . . The range of theme you contemplate is momentous and timely. Altruism is the instinctive yearning of the best hearts of Christendom to-day; and it needs an outlet for expression.

The Head of the Salvation Army in America writes:

DEAR SIR: I have considered your proposition to issue a REVIEW, which shall winnow the wheat from the chaff of the different journals and magazines, and which shall contain the essence of the good wine from the cup representing work done for God and the nation. Too long have the public had forced to their notice that which is merely shallow, worthless, or worse, in their search through magazine and serial literature for that which is instructive and profitable. There is, therefore, abundant reason and room for such a REVIEW as

that you propose to issue, and I wish the new-comer long life and wide usefulness in the field of American journalism.

Believe me, yours for the spread of truth,

BALLINGTON BOOTH.

Author of "History of Rome," etc.:

HEIDELBERG, May 25.

MY DEAR CUPPY: I am startled at its vastness and scope. You are undertaking to do by means of a periodical what thousands of men have aimed at for hundreds of years by preaching from every variety of Christian pulpit, to teach men "to love God above all things and their neighbors as themselves." How little all these preachers have hitherto accomplished is evident from the present state of the world where envy, hatred and uncharitableness are still rampant in every country and where the preparations for internecine war swallow up the fruits of useful labor themselves. Nevertheless I do not see in this result a reason why you should not make an effort to advance the work of humanizing humanity in the way you propose, by means of the popular, lay and periodical press. . . . That I wish success to you with all my heart I need not assure you.

Ever yours,

W. IHNE.

Thomas Wentworth Higginson says:

CAMBRIDGE, MASS., June 3.

DEAR SIR: The multiplying of periodicals is now so rapid in this country that I should be afraid to predict the future of one like that you describe. The suggestion seems to me a good one, but I think it would require an unusual combination of capital, energy and literary ability to make it hold its own.

Cordially yours,

T. W. HIGGINSON.

From Edward Everett Hale:

BOSTON, May 27, 1893.

MY DEAR MR. CUPPY: I have your letter and am much obliged to you for it. I have asked them at the office of 'Lend a Hand,' my own journal, to send you that magazine, and I hope you will favor us by sending yours in exchange. . . .

Truly yours,

EDW. E. HALE.

From President Harper:

UNIVERSITY OF CHICAGO, June 7, 1893.

MY DEAR SIR: I regret that I do not have time to give the matter suggested in your recent letter sufficient

attention to make a reply which would be worthy of publication.

I remain yours very truly,
WILLIAM R. HARPER.

From Ex-President Harrison:

674 NORTH DELAWARE STREET,
INDIANAPOLIS, IND., May 23.

HAZLITT ALVA CUPPY, Esq., Chicago, Ill.

DEAR SIR: General Harrison has received your favor of the 22nd, and is much obliged to you for the implied compliment; but begs you will kindly excuse him from complying with your request. I am sure you will readily do this when you know that your request is one of a great many which he has had to refuse. He has been endeavoring to take a much needed rest and to that end, during the spring and summer, will do nothing that is not absolutely necessary. He has therefore declined a great many invitations to attend public meetings and deliver addresses and also to write anything which would involve any labor at all. I trust you will appreciate the circumstances which prevent a favorable response to your request.

Very truly yours,
E. F. TIBBOTT, *Private Secretary*.

From Count Bernstorff (Formerly of the German Embassy to the Court of St. James).

BERLIN W., GERMANY,
RAUCH STRASSE 5, June 6, 1893.

DEAR MR. CUPPY: I received with great interest your letter of May 13th. Perhaps we can discuss the matter further verbally, as I mean (D. V.) to be in Chicago in September. I think your plan a very good one—to speak of all things that tend to give higher ideals to humanity. Of course it must be done without keeping back anything from the all-sufficiency of Christ's simple Gospel.

Yours very sincerely
A. BERNSTORFF.

From Dr Lyman Abbott:

THE CHRISTIAN UNION,
CLINTON HALL, ASTOR PLACE, NEW YORK.
HAZLITT ALVA CUPPY:

DEAR SIR: It is impossible for me to give to your proposed REVIEW the consideration that would be required in order to make my opinion of any value. I can only say, in the briefest terms, that while I should welcome such a REVIEW for its influence in promoting

the spirit of human brotherhood, I have, on the other hand, a strong conviction that the struggle for existence among newspapers and periodicals is still very great, and the survival of the fittest is only attained through much labor and toil. Such a magazine as you propose cannot be successful unless it is at least made to pay its way. Whether it can be made to pay its way is the one doubt in the case.

Yours sincerely,
LYMAN ABBOTT.

From the President of Franklin College:

FRANKLIN, IND., June 12.

DEAR CUPPY: The world is growing better, for Christianity has called and compelled men's attention, in an increasing ratio, to the matter of practical benevolence. Journalism has seen and felt this change, and is responding to the new demand. So that if there is a proper place for the REVIEW, which records current thought in general, there is certainly a proper place for that which especially takes account of movements for the moral and spiritual betterment of men, both individually and collectively. With these convictions I stand ready to welcome a REVIEW such as the ALTRUISTIC promises to be, and I believe that it will find ready access to the homes and hearts of our better citizens, the country over.

W. T. STOTT.

From the Rt. Hon. W. E. Gladstone:

10 DOWNING STREET, WHITE HALL,
2d June, '93.

DR. HAZLITT A. CUPPY:

SIR: In reply to your letter, Mr. Gladstone desires me to express his regret that, owing to pressure upon his time, he is unable to accede to your request.

I am, Sir,
Your obedient servant,
H. SHAND.

From President Jordan:

OFFICE OF THE PRESIDENT,
LELAND STANFORD JUNIOR UNIVERSITY.
PALO ALTO, CALIFORNIA, May 31.

HAZLITT A. CUPPY:

DEAR SIR: I shall be very much interested in your new project. If the winnowing is well done and the material presented is really worthy, your REVIEW ought to fill an important place.

Very truly yours,
DAVID S. JORDAN.

Dr. Noble, of the General Committee World's Parliament of Religions, writes:

534 WASHINGTON BOULEVARD, CHICAGO. ILL.,

June 13, 1893.

MR. HAZLITT ALVA CUPPY:

MY DEAR SIR: Christianity, from the outset, has been altruistic. It has not always had an altruistic interpretation. Still less has it always had an altruistic application. But the thought and the hand of Christianity are now outward. As never before, Christainity conceives its mission to lie in helpfulness. It feels that it must be of service all the time and everywhere, and in every department of life. The spirit of Christianity, moreover, has so far entered into science and literature and politics that these have taken on an altruistic temper. Society is becoming increasingly impatient of selfishness, and insists that superior knowl-

edge and superior ability and superior position shall be made factors in the development and happiness of mankind. It is eminently fit that this movement should have its distinctive organ. It is due both to the spirit and promise of this movement that the influences which have generated it should be recognized, and that the forces and measures by which it may be made more efficient should be emphasized and fostered. The times have suggested the idea of an ALTRUISTIC REVIEW, and made it possible. It would seem as though the times demand the issuing of such a REVIEW. The field is an open and a wide one. A publication of this character, open-eyed to all large facts, loyal to truth, in hearty sympathy with the struggles and needs of the masses, tender, and yet courageous, would very soon demonstrate its right to be, in the new impulse it would lend to all altruistic tendencies. F. A. NOBLE.

ABRAHAM LINCOLN.

FROM AN ALTRUISTIC STANDPOINT.

Each year is increasing the nation's appreciation of Abraham Lincoln. The mists of war long since passed away, and in going revealed the ability and strength of a great man. Party strife embittered in feeling has striven to detract from his greatness. His private and public acts have been microscopically examined. His most sacred and intimate domestic concerns have been freely aired. Everything he ever did, almost everything the world can ascertain he ever thought, has been religiously scrutinized by friendly and unfriendly eyes. A singular coincidence between his own inimitable conduct in the trial of cases of law at the bar appears in the treatment of his life by his biographers. Nothing has been suppressed. The world has said, as he so often said, in yielding an unimportant point, "I reckon it is so, sir." All adverse evidence seems to be in. Sometimes it looks as if the case would go against him. But at last a growing conviction of his greatness rises to the height of the argument, and convinces the world as jury that Abraham Lin-

coln, even with his foibles and his mistakes, is the greatest name of our century. "If Lincoln had some faults, Washington had more—few men have less."

HIS EARLY STRUGGLES.

The making of a great man, like the making of a great ship, marks the importance of each plank and screw. Nothing can be neglected. It is impossible, however, to say how greatly much of Lincoln's early life contributed to his greatness. His youthful surroundings undoubtedly helped to create his unique character, and so intimate were his relations with all his experiences, that nothing without risk of loss can be ignored. The poverty of his early life, the patient enduring of his mother, his father's thriftless career, carved upon his youthful face lines of sadness.

From his birth, February 12, 1809, to the time of his removal from Kentucky to Indiana in 1816, the young Lincoln was no exception to the average lad in receiving impressions of his surroundings, neither was he,

except in native ability, above his social conditions. His reticence concerning his origin, his parentage and his early youth, speak more distinctly than words of the deep scorings his Kentucky and Indiana experiences made upon his sensitive nature. Rightly to understand his character, it is necessary to see how the memory of his early years placed him ever in sympathetic touch with the common people of this country. In the hours of national trial he relied upon his knowledge of their life and their demands.

The lad who bowed with his own mother at a little brother's grave before leaving Kentucky, the boy who was quickly made to "look more human" by his stepmother, the youth who had a kindly feeling for every living thing, who was liked by all women, old and young, a general favorite with all children, of whom his aged stepmother could say, "He never gave me an unkind word,"—such a boy, standing six feet four inches at the age of seventeen, thin, bony, a "terribly muscular clodhopper" though he was,—such a boy was the ground plan for a noble superstructure. His touch with his own kind gives a key "which unlocks the problem of the most singular life, taken from end to end, which has ever been witnessed among men."

HOW HE WAS EDUCATED.

It was a woman's, a step-mother's hand that gave Lincoln encouragement during his earlier school days. "His development could not have been the same with her good work omitted." Under the shade of some inviting tree during the daytime, or stretched full length before the open fire-place, this make-up of a future president absorbed the truth of *Æsop's Fables*, drank in the inspiration of Bunyan's *Pilgrim's Progress*, took exquisite delight in *Robinson Crusoe*, learned patriotism from a history of the United States and Weems' *Life of Washington*, and read of God in the family Bible. Some add

lives of Clay and Franklin, Shakespeare and Burns, to the list of his books. What he wrote and the figures he made on a wooden shovel were scraped away each day for new tasks. Economy was his teacher in rhetoric. So scarce was writing material that each expression was measured by the amount of space at command. Taught by Bunyan, the Scriptures and economy, his style became terse, direct and simple. His language, from the time he could "spell down" an entire school, and hold a rustic audience by a stump speech, to the masterpiece of Gettysburg, was pure and simple. "When Abe and I returned to the house from work," says John Hanks, "he would go to the cupboard, snatch a piece of corn bread, sit down, take a book, cock his legs up as high as his head, and read." In the field and in the house a chance moment gave Lincoln time to get something from a book. Without requisite school training, denied many sources of information, obliged to walk miles to borrow a book, he thus fed his intellectual fire. His memory was retentive, and his concentration intense. He dug down after rugged ideas, and never stopped till he found and mastered them. He was thus equipping himself for the strain of events, destined to come when no other heart and mind could so well meet the demand.

A STEP IN ADVANCE.

The period of Lincoln's life from the time he left his home, at that time in Sangamon county, Illinois, his father having moved from Indiana in 1830, to the days of his more settled abode in Springfield, where he married, marks a very distinct stage in his history. There was no radical change in his character but a development of latent forces. There was the same kindness for all living beings, the same intolerance of injustice, the same apparent aimlessness in life, the same lack of "money

sense," the same absorption in thought and reading, the same keen instinct of honesty and sincerity; but in each case there was more of it. The high traits of character exercised thereafter in certain "lines of purpose," and thus making him by "almost unbroken testimony incomparably the greatest man of his time," had appeared at an earlier stage, but they had not wrought any achievements. This later period is the beginning of accomplishment. Sir Walter Scott wrote, "Adversity is to me a bracer and tonic." For Lincoln adverse and unfavorable surroundings were a bracer and a tonic. They acquainted him through borrowed books with the principles of law. They forced him to study English grammar after he became of age, and made him a surveyor after six weeks' study of the principles of surveying. They caused him to make hazardous flat boat trips to New Orleans, where the iron entered his heart as he witnessed the cruelties of human slavery.

HIS FIRST IMPRESSIONS OF SLAVERY.

Authorities differ as to the date of the "ineffaceable scar" upon Lincoln's heart. Whether in his first trip or at a later trip the deepest impression was made, is of little moment. In his trip of 1841 he certainly saw ten or a dozen slaves shackled together with irons. Of this impression he wrote to his friend, Joshua Speed: "That sight was a continual torment to me; and I see something like it every time I touch the Ohio or any other slave border. It is not fair for you to assume that I have no interest in a thing which has, and continually exercises, the power of making me miserable." Without any question, slavery began to make him "miserable" the first time he saw it.

HIS NEW SALEM LIFE.

During Lincoln's life at New Salem, which place was his home from 1831 to 1837, his

strong sympathy, marked honesty and power of intense concentration were frequently exercised. Of this time his biographers write: "His strong arm was always at the disposal of the poor and needy; it is said of him with a graphic variation of a well-known text, 'that he visited the fatherless and the widow and chopped their wood.'" Commonplace honesty in most men would be satisfied with the lack of opportunity to gratify it. But with Lincoln the woman's fourpence must be returned though he walk miles to do it, and the lacking amount of tea must be quickly delivered. This honesty of mind that kept him from "deceit against himself" was one of his chief traits. It is interesting to see how early it exhibited itself with the same degree of perfection it showed in all future transactions. Lincoln's life at this time was by no means a perfect one. He was engaged with his fellows in much of border life that Illinois finally outgrew. He failed in almost every thing he undertook, covered himself with a burden of debt it required years to remove. He passed through the keen sorrows of a blighted love, the shadow of which probably never left his life. That he had any clearly defined ideas of life seems very doubtful. He was prompted to acquire knowledge for his needs in the law. His nature forced him to take serious views of the questions of his daily life. He abominated injustice towards others as well as towards himself. Temperate beyond the young men of his place, he wrote and spoke against the curse of drink. It is a mistake to think of him at this time with a plan of life before him. But it is equally a mistake to overlook the impressions made by injustice, cruelty and helplessness.

HIS INTRODUCTION TO POLITICAL LIFE.

Politics was the channel through which his life poured the currents of his usefulness. The Black Hawk war turned his attention

for a time from his local interests. He gained some experience but no notoriety by this campaign. However, his characteristic protection against his own men, at the peril of his own life, of an old savage who had strayed into his camp, was a prophecy of his just and kind action on "butcher days" of the civil war, when he sought for reasons in court martial reports to prevent the execution of military offenders.

The directness and candor of his first political ventures always characterized his public appeals. They show his sincerity and his pure ambition. His maiden speech was at Pappsville, eleven miles west of Springfield. A. Y. Ellis, with him at the time, describes his appearance: "He wore a mixed jeans coat, claw-hammer style, short in the sleeves and bobtail—in fact it was so short in the tail he could not sit on it; flax and tow linen pantaloons and a straw hat. I think he wore a vest, but do not remember how it looked. He wore pot-metal boots." Nothing could be plainer than the following "brief but juicy declaration": "Fellow citizens, I presume you all know who I am. I am humble Abraham Lincoln. I have been solicited by many friends to be a candidate for the legislature. My politics are short and sweet like the old woman's dance. I am in favor of a national bank. I am in favor of the internal improvement system and a high protective tariff. These are my sentiments on political principles. If elected I shall be thankful; if not, it will be all the same." He was defeated in his first attempts in 1832, but succeeded in the next canvass.

THE SANGAMON LEGISLATOR.

The Sangamon county legislator now thought jeans hardly a fit covering for so dignified a person. Borrowing two hundred dollars of Coleman Smoot, he took his seat at Vandalia, the state capital, wearing probably for the first time a new suit

of "store clothes." In 1836, 1838, and 1840 he was re-elected. With each election his ambitions grew. His interest in internal improvements gave him the desire to be the DeWitt Clinton of his state. With the "Long Nine" of his district he secured the removal of the capital to Springfield, and Lincoln always spoke with pride of his share in the scheming to bring the change to pass. In a speech in 1836, delivered in the legislature, he said: "I desire place and distinction as a politician." This desire was fully gratified. Probably few men have excelled him in the management of political machinery. But it was all done in great fairness. He gave men to understand that he was always seeking the truth. They knew that he would always tell his views of facts just as he conceived them, and tell the whole truth. One very noticeable outcropping of his sense of justice is seen in his open circular to the public. It appeared in the *Sangamon Journal* in response to an article signed "Many Voters," calling the candidates to "hold up their hands." One paragraph is sufficient for our use. "I go for all sharing the privileges of the government who assist in bearing its burdens. Consequently I go for admitting all whites to the right of suffrage who pay taxes or bear arms (by no means excluding females)." The fruit of this sentiment was his firm purpose when President to maintain the integrity of the constitution at all hazard of personal cost.

During his legislative career Lincoln held closely to the sentiment of his manifesto in 1832. He then said: "I have no other ambition so great as that of being truly esteemed by my fellow men." This sentiment would not have been esteemed above the common utterance of an ambitious politician had it not been frequently repeated, and had the speaker ever done anything to belie his early professions. He began at this earlier period

of his political life to display to his limited following the same frank desire for public esteem that he afterwards expressed before the entire country. Lincoln's greatness was not an exotic growth under the heat of civil war. It took root and shed fragrance in more modest surroundings, though the great demands of his presidential life brought it to perfection and gave it adequate opportunity. With all of Lincoln's sympathy with the depressed, he was never carried beyond the plain sense of law. His remarks to his friend and partner, W. H. Herndon, though made a few years later, indicate his state of mind respecting all reforms: "All such questions," he observed one day, as we were discussing temperance in the office, "must first find lodgment with the most enlightened souls who stamp them with their approval. In God's own time they will be organized into law and thus woven into the fabric of our institutions." This explains his attitude towards abolitionism when introduced by a set of resolutions into the legislature of Illinois in 1837. He and Dan Stone had the fortitude to withstand the opposition of both houses in a series of resolutions. One sentence of these resolutions gives the key-note of all his future actions about slavery. "They (the undersigned) believe," runs the paragraph, "that the institution of slavery is founded on both injustice and bad policy, but that the promulgation of abolition doctrines tends rather to increase than abate its evils." Twenty-five years later God's time came. It made Lincoln the chosen agent for organizing into law and weaving into the fabric of national institutions opinions expressed against the injustice and bad policy of slavery. The incident is worthy of notice in that it shows how firmly Lincoln was persuaded of the wrong of slavery, and at the same time his wise purpose to keep within God's chosen limits of law. How long to suffer and when to act belong to judgments of great minds. Of

this act Carl Schurz has written: "Here, in obedience to the great conviction of his life, he manifested his courage to stand alone,—that courage which is the first requisite of leadership in a great cause."

THE JUST LAWYER.

In 1837 Lincoln was twenty-eight years of age. Henry E. Dunmer's statement makes him uncouth, timid, "with a tinge of sadness in his countenance," which disappeared as he spoke. Herndon describes him as tall, angular, with ill-fitting garments, but with such an honest face and possessed of such lively humor that his individuality impressed him with affection and regard. In this year he was licensed to practice law, and he became a partner of his comrade in the Black Hawk war, John T. Stuart. Afterwards he became the partner of Judge S. T. Logan, and subsequently of W. H. Herndon.

Joshua F. Speed, then a prosperous young merchant, is evidence for Lincoln's slim purse. "He had ridden into town on a borrowed horse," relates Speed, "and engaged from the only cabinetmaker in the village a single bedstead. He came into my store, set his saddlebags on the counter, and inquired what the furniture for a single bedroom would cost. I took slate and pencil, made a calculation, and found the sum for furniture complete would amount to seventeen dollars in all. Said he: 'It is probably cheap enough; but I want to say that, cheap as it is, I have not the money to pay. But if you will credit me until Christmas, and my experiment here as a lawyer is a success, I will pay you then. If I fail in that I will probably never pay you at all.' The tone of his voice was so melancholy that I felt for him. I looked up at him, and I thought then, as I think now, that I never saw so gloomy and melancholy a face in my life. I said to him, 'So small a debt seems to affect you so deeply, I think I can suggest a plan by which you will be able to attain your end

without incurring any debt. I have a very large room, and a very large double bed in it, which you are perfectly welcome to share with me if you choose.' 'Where is your room?' he asked. 'Upstairs,' said I, pointing to the stairs leading from the store to my room. Without saying a word, he took his saddlebags on his arm, went upstairs, set them down on the floor, came down again, and, with a face beaming with pleasure and smiles, exclaimed, 'Well, Speed, I'm moved!'" This marked simplicity of his manner was also the characteristic of his mental actions. In his practice he cared but little for the ornaments of expression. He sought the facts in the case. Not an extensive reader in the literature of his profession, he always understood the legal questions involved, and conscientiously informed himself respecting each feature. When convinced that a case was wrong, he lost all interest in it, often turning it over to his partners, and frequently withdrawing from the trial. No possible fee could induce him to take a case under cover of legal form and merely technical right, or become the instrument of injustice. The result was that he was "only efficient when his client was in the right, and that he made but indifferent work in a wrong case." Judge Davis said it was necessary for him to "be convinced of the right and justice of the case he advocated. When so convinced, whether the case was great or small, he was usually successful."

HIS POWER OVER A JURY.

When thus aroused by right there was overwhelming power. "There were times," says Arnold, "when, fired by great injustice, fraud or wrong, when his denunciations were so crushing that the object of it would be driven from the courtroom. In the examination and cross-examination of a witness he had no equal. He could compel a witness to tell the truth, when he meant to lie, and, if a witness lied, he rarely escaped exposure under Lin-

coln's cross-examination. He could always make a jury laugh, and often weep, at his pleasure." "He seemed to magnetize everyone" with his direct, straightforward and candid statements in seeking only truth and justice. In the Armstrong case the "jury sat as if entranced, and, when he was through, found relief in a gush of tears." He so vividly pictured the log-cabin home of the Armstrongs, at New Salem, the aged mother, with silvered hair, being there at his side, that the strongest will could not withstand his appeal. The jury knew and loved Lincoln, and acquitted Armstrong, who had been held for murder. For his trouble and success he would accept nothing but thanks. This sense of right and sympathy for the oppressed often added to his simple, earnest and sincere utterances the quality of true oratory.

HIS ORATORY AND ITS POWER.

"When carried away," writes Arnold, "by some great theme, with some vast audience before him, he seemed at times like one inspired. He would begin in a diffident, awkward manner, but, as he became absorbed in his subject, then there would come that wonderful transformation of which so many have spoken. Self-consciousness, diffidence and awkwardness disappeared. His attitude became dignified, his figure seemed to expand, his features were illuminated, his eyes blazed with excitement, and his actions became bold and commanding. Then his voice, and everything about him, became electric; his cadence changed with every feeling, and his whole audience became completely magnetized. Every sentence called forth a responsive emotion. To see Lincoln on such great occasions, on an open prairie, the central figure of ten thousand people, every sound but that of his voice hushed to perfect silence, every eye bent upon him, every ear open, eager to catch each word, his voice clear and powerful, and of a key that could be distinctly heard by all

the vast multitude: to hear him on such occasions, speaking on the great themes of liberty and slavery, was to hear Demosthenes thundering against Philip; it was like hearing Patrick Henry plead for American liberty." Arnold's picture is probably not overdrawn. Such was Lincoln on the circuit and in his contests with Douglas. It required a great cause to arouse the lion. What we wish especially to notice is that these arousing themes were invariably those of freedom and disinterested profit. For himself and his own personal concerns he was never able to expend much energy. His income was not usually above \$3,000 a year before he became President, although at one time he received \$5,000 in a suit with the Illinois Central Railway, of which George B. McClellan was superintendent. Surely, he was not engaged in money-making or in personal aggrandizement.

HIS HOME AFFAIRS.

The publicity given to his domestic life is of doubtful value, if not of questionable taste. His wife, Mary Todd, to whom he united himself, November, 1842, was avowedly ambitious of honor and position. It is to be presumed that Lincoln was constantly impelled by her to make much of himself. This is good, and not injurious. Lincoln, wounded, perhaps often, by his wife's erratic behavior and sharp tongue, was too much of a man to be changed a great deal by unpleasant domestic scenes. It is impossible to point to a single case where unpleasant domestic relations swerved him in the least degree from the line of his duty. To know a man, it is not necessary to tell in careless expressions the comparatively unimportant missteps he made, especially so if these errors had little effect upon his general conduct. For this reason the reader will turn with relief to the very evident pride Mrs. Lincoln had for her husband, and to her interest in his success. "She loved power and prominence," writes Herndon of Mrs. Lincoln,

"and when occasionally she came down to our office, it seemed to me then that she was inordinately proud of her tall and ungainly husband. She saw in him bright prospects ahead, and his every move was watched by her with the closest interest. If to other persons he seemed homely, to her he was the embodiment of noble manhood, and each succeeding day impressed upon her the wisdom of her choice of Lincoln over Douglas, if, in reality, she ever seriously accepted the latter's attentions. 'Mr. Lincoln may not be as handsome a figure,' she said one day in the office, during her husband's absence, when the conversation turned on Douglas, 'but the people are perhaps not aware that his heart is as large as his arms are long.'" More than a year after the great national calamity of April 14, 1865, Mrs. Lincoln made the following statement also to W. H. Herndon: "As to his nature, he was the kindest man, most tender husband and loving father in the world. He gave us all unbounded liberty, saying to me always, when I asked for anything, 'You know what you want; go and get it,' and never asking if it were necessary. He was very indulgent to his children, and never neglected to praise them for any good acts. He often said, 'It is my pleasure that my children are free and happy, and unrestrained by parental tyranny. Love is the chain whereby to bind a child to its parents.'"

HIS BROADER FIELDS.

With 1846 a wider field of usefulness was presented to this indulgent parent. It now began to be possible for him who hated, not only parental tyranny, but also national injustice, to gain a wider hearing for his views. The races he made for Congress enlarged his acquaintance and his knowledge, drew attention to his pronounced sincerity, gave him platform upon which to express his matured and conscientious convictions. The Congress of 1846 found him at Washington. He took

no conspicuous part in the session beyond the arraignment of President Polk for his consent to the Mexican War, which he considered an unwarranted usurpation, and his repeated votes for the famous Wilmot Proviso. David Wilmot, of Pennsylvania, in response to the President's request for an appropriation of two millions for the war, moved "that neither slavery nor involuntary servitude should ever exist in any part of Texas, except for crime, whereof the party should be duly convicted." This Proviso brought prominently forward the questions connected with slavery. Mr. Lincoln's mind was fully made up, and he used to say that he had voted for the Wilmot Proviso in its various phases forty-two times. The same determination to stand for the right made him the choice of the people and the mark of the assassin.

THE MISSOURI COMPROMISE.

Missouri was admitted in 1820 on condition that slavery was not to exist above the parallel of 36° 30'. This settlement for the time of a vexed question, Douglas, afterwards leading in its repeal, declared to have an "origin akin to the Constitution," and to be "canonized in the hearts of the American people as a sacred thing." This compromise for political and material ends lost its sacredness in 1850. With the acquisition of Texas the south naturally wished to extend the line of the Missouri Compromise across the continent. This would add greatly to their influence in Congress. The "Free Soil" party was organized to oppose this measure. Then came the discovery of gold in California rapidly filling the territory with spirits requiring governmental control. September 1, 1849, a Constitutional convention passed an anti-slavery constitution by a popular vote of 12,066 yeas and 811 nays, and with it California entered the Union not long after. Those were the days of congressional

giants, when Clay worked for compromise, Davis for extension of slavery, and Webster fell a victim to a false sentiment. Seward was ringing the changes on "a higher law than the Constitution," and Salmon P. Chase was following in an exalted and prophetic strain. The Compromise bill, called in derision, the "Omnibus Bill," gave Texas \$10,000,000 for New Mexico, admitted California as a free state, organized New Mexico as a Territory, leaving the slavery question to be determined by the people of the Territory, passed a more efficient fugitive slave law, and abolished slavery from the District of Columbia. Of this compromise von Holst says: "The broad basis on which the compromise of 1850 rested, was the conviction of the great majority of the people, both North and South, that it was fair, reasonable, and patriotic to come to a fair and friendly understanding." But truth never compromises and injustice cannot be glossed over. This was the opinion of Lincoln; but he waited the time of the Almighty. A cry went up, however, from his burdened soul. In a letter written about this time he writes: "How hard, oh, how hard it is to die and leave ones country no better than if one had never lived for it. The world is dead to hope, deaf to its own death-struggle, made known by a universal cry. What is to be done? Is anything to be done? Who can do anything? And how is it to be done?" He was to live to answer in great part his own questions.

DOUGLAS AND THE DEBATES.

Only two years after, in 1854, Douglas brought about the repeal of the Missouri Compromise and opened again the question of slavery. He declared that the Constitution was powerless to decide, but the people in various states were free to regulate their domestic institutions as they might choose,

subject only to the Constitution. Events at this time were rapidly ripening. In 1855 Brooks attacked Sumner, the Whig party disintegrated, and the Kansas-Nebraska strife brought into prominence the beginning of the Republican party. This movement was destined to bring about a distinct issue between the North and South, and it placed Mr. Lincoln, in 1861, at the head of our national affairs.

The Lincoln-Douglas debates cannot be passed over because they contain so much that revealed our hero to the world. This was the time when he realized that "the time for compromise had passed." "These two great ideas (slavery and freedom) have been kept apart only by the most artful means. They are like two wild beasts in sight of each other, but chained and held apart. Some day these deadly antagonists will one or the other break their bonds, and then the question will be settled." He was gathering himself together to solve the great and terrible question of the age. After the repeal of the Missouri Compromise had put slavery into politics he studied exhaustively all the legal, historical and moral aspects of the case. His mind, "a complete arsenal of argument," crossed lances with that of Douglas in a struggle which proved to be a tournament for freedom. He wreathed his mistress, Liberty, with undying fame. Before this he had declared that a house divided against itself cannot stand, and the country must be all free or all slave.

No man was ever more strongly attached to the rights guaranteed by our Constitution. The sophistry of Douglas in the interests of slavery, his leaning towards state rights and the party for national disintegration inspired his antagonist to the profoundest utterances of constitutional right. Here is one: "That (slavery) is the real issue; that is the issue that will continue in this country when these poor

tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles—right and wrong—throughout the world. They are the two principles that have stood, face to face, from the beginning of time, and will ever continue to struggle. The one is the common right of humanity, and the other the divine right of kings. It is the same principle in whatever shape it develops itself. It is the same spirit that says: 'You work and toil and earn bread and I eat it.' No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle." These sentiments he declared, reiterated, illustrated to Douglas' confusion, by wit only such as Lincoln could command. The same opinions he proclaimed in all his speeches, in Ohio, New York, Massachusetts. They set Illinois on fire. It was the fire of the prairie. It spread everywhere. The nation became ablaze, and zeal thus aroused declared itself in the election of 1860, when the plain, honest, simple-minded, true, conscientious and loving Lincoln was called to carry our country through a civil war.

"What Mr. Lincoln was after he became President can be best understood by knowing what he was before." This estimate, made by Mr. Horace White, is a true one. The object of this article is to make the man's acts merely the frame for his character. The question is not so much what he did as what he was. The distracting years of the war were for him the severest test. In this crucible became more and more manifest the true quality of his character. Hon. George Bancroft, the historian, wrote to him, "Your administration has fallen upon times which will be remembered as long as human events find record." But suppose a different man

had had the reins of government at that remarkable juncture? The events were significant, and they portended for a time the blinding of liberty, the paralysis of civilization, the rupture of this God-guided country. It is terrible to think of what might have been, if a less true man than Lincoln had been at the helm.

THE ELECTIONS.

The election of 1860 was the culmination of a principle. Even before our fathers signed the Constitution a sentiment based upon abstract right had existed against slavery. Political power, and above all, mercenary motives, however, fostered a pro-slavery sentiment. After a long, more or less concealed conflict, all minor questions gave way to considerations of slavery. Notwithstanding the voice of the leaders, the oppressed of the land, the common people of the country, longed for equality. This sentiment often existed in men's breasts unknown to themselves. The discussion before the war awoke the nation. On the other hand was pride of family, with a certain kind of culture and the remnant of chivalry. Both north and south contained these two classes. Which class on this question came the nearer to the spirit and history of our early national life? Manifestly the first. Lincoln was the exponent of this sentiment. Of the people, he sympathized with them. His first election was the result of party conviction, his second the result of a country's devotion.

FUNDAMENTAL CHARACTERISTICS.

The fundamental trait of Lincoln's character is simplicity. It amounted sometimes to childlike sweetness. This simplicity was early noted in his life; it remained to the last unimpaired. "This very quality which made him, as a youth, not much superior to his coarse surroundings, made him what he was in later life," says Mr. Morse. And we

all say "it is so." It is not wonderful that tales of distress readily reached his heart. They had no barriers of birth, pride or self-importance to pass. Lincoln's heart's door was always ajar. The tears of a woman pushed it open, the suffering or unjust treatment of others brought forth the master, the man.

This trait of simplicity made him simple in thought. He sought to know the simple truth. This he must know. With the growth of his mind his perceptions became keener. In court, on platform and in his inaugural addresses and messages this is the burden of his anxiety, to state the truth. Ambitious as he was for political preferment, vigilant as he was in securing every fair means for success, his desires for attaining his purposes were always fenced in by an indestructible sense of obligation to the claims of truth. This simplicity of character which obliged him to get the truth compelled him to be honest in its use. He was at all times remarkably sincere with himself; what he could not comprehend he did not believe. Creeds and professions could not fit him for this reason. He refused to seem to be other than he was. His oath of allegiance at his inauguration bound him to protect the rights assured by the Constitution. Frequently he stood alone, often openly in opposition to generals and statesmen; but he stood because he must be honest with himself. In 1861 he waited when war was on every lip, and the breath of all came hot for slaughter. How grandly, then, Lincoln stood against the flood of popular opinions till the South gave him occasion to drive off invaders. Before Sumter he would have been obliged to presume disunion; after April 14 he had right, the Constitution and a defied nation behind him. The tribute of Mr. Horace White is not excessive. "He carried it (justice) as unconsciously as he

carried his hair. The Athenians would never have ostracised him—indeed, they would never have called him the Just. They would have taken him as they took the bees on Hymnettus—as one naturally searching after sweet things.”

His sense of simple honesty made him, as occasion demanded, lenient and severe. At no time were these traits exhibited as during the war. His respect for the honest opinion of others often made him withhold a just rebuke. His associations with George B. McClellan have shown how patiently he could endure out of consideration for another's judgment, rank and influence, the pressure of a nation. His perceptions outran those of most men, and he saw how necessary it was to discipline an army, secure a base of operations and allow those in authority to exercise their judgment. But after long, tedious waiting for McClellan to move, after enduring his procrastination and apparent disregard for the country's and the President's opinion, the chief executive summarily permitted an honest judgment to prevail, and McClellan was removed. To the friends of the commander some of Lincoln's acts have appeared arbitrary and unkind; but no one can charge him with fast and loose play or with a desire to injure.

His honest opinion firmly held is also illustrated in his relations with Seward. This nobleman was the favorite of his party, a man of culture and power, next to the President the nation's choice. Mr. Seward did not first fully understand how so uncouth and unornamental casket as his superior's could contain so rich a jewel. As Secretary of State, he arrogantly presumed to give the President some personal advice. It was graciously received, fully weighed as it deserved, kindly interpreted, but firmly resisted. The reply answered the objections and convinced the statesman that the President had a policy, felt responsible

for its execution, and proposed to see it in operation. His treatment of Seward's case was typical of all. He was too honest to be independent of counsel, and too straightforward to shirk responsibility. He surrounded himself with the best advisers, dismissed them when they would not serve the country's interest, acknowledged the worth of all men, gave soldiers and officers another chance after failure, tried to see and publicly recognize the ability of others, but at the same time moved quickly, without regard for mere sentiment. “The glance of his eye, the genial smile on his face, the friendly tone, the hearty grasp of the hand, all indicated a man brotherly to his associates.” “He was the most magnanimous of men, always just to those who injured or sought to injure him; and if he ever did an injustice, no one was so ready to make reparation.” In his cabinet relations he was amiable and considerate, respecting not only the official positions, but the sentiments, judgments and manhood of his associates.

On one occasion he said: “Understanding the spirit of our institutions to aim at the elevation of men, I am opposed to whatever tends to degrade them.” The simple honesty of his nature compelled him always to contend for this principle. Everything went down before this ambition to elevate men. “Friends,” said he, in 1858, when making the ‘House-divided-against-itself’ speech, “this thing has been retarded long enough. The time has come when these sentiments should be uttered; and if it is decreed that I should go down because of this speech, then let me go down linked to the truth, let me die in the advocacy of what is just and right. . . .” Referring to this speech he said: “If I had to draw a pen across my record and erase my whole life from sight, and I had one poor gift or choice left as to what I should save from the wreck, I should choose that speech and leave it to the world un-

erased." With God's gift of a simple, trustful honesty, in early life needing little, in sympathy with the people, a firm believer in God's overruling providence, and having a growing conviction that the Almighty was using him, we find him placing his trust in the God of battles. In leaving Springfield for Washington in 1861, he parted from his friends with these words: "Without the assistance of that Divine Being who ever attended him (Washington) I cannot succeed. With that assistance I cannot fail. Trusting in Him, who can go with me and remain with you and be everywhere for good, let us confidently hope that all will yet be well." But the sublime moment of his life when the hand of God swept across the strings of his nature, keyed more nearly to their proper pitch by each experience and thought since childhood, —the time when his life gave out the hymn of Heaven, and the praise of God, was the execution of his purpose to emancipate the slaves. "I made a solemn vow before God," said he, "that, if General Lee should be driven back from Pennsylvania, I would crown the result by the declaration of the freedom of the slaves." And in this thought

he did not forget that the contest then in progress was on behalf of the oppressed of all nations. He loved mankind and hated slavery and despotism. "However some may think him wanting in zeal," writes Lowell, "the most fanatical can find no taint of apostasy in any measure of his, nor can the most bitter charge him with being influenced by motives of personal interest." Applying then Lincoln's own law of human nature, that of motive, we are obliged to confess that selfishness can have no place in an estimate of this great man. Again Lowell has expressed the world's opinion: "Never before that startled April morning did such multitudes of men shed tears for the death of one they had never seen, as if with him a friendly presence had been taken away from their lives, leaving them colder and darker. Never was funeral panegyric so eloquent as the silent look of sympathy which strangers exchanged when they met on that day. Their common manhood had lost a kinsman." Lincoln has gone before, hurried by an assassin's hand. His glory is that he loved God and his fellow-man. He was an altruist.

ARTHUR B. CHAFFEE.

A MESSAGE.

"Inasmuch as ye have done it unto the least of these."

"True happiness is not found in having and getting, but in giving."—DRUMMOND.

Across a moorland, bleak and bare,
There strides a man in deep despair.
Above, the sky is ashen gray,
And o'er the dreary, marshy way
Rises a chilling mist of gray,
Shrouding in gloom the dying day
And the weary traveler wandering there.

Athwart this gruesome landscape drear
One lonely bird its flight doth steer;
Seeking the warmth of the mother's nest,
With the trembling flutter of unrest,
Drooping, it falls on the traveler's breast,
And nestles there without thought of fear.

He holds the fluttering, frozen thing,
Till its being stirs with the warmth of spring;
Then slowly the mist begins to rise,
And slowly the grey drifts out of the skies;
A glad light gleams in the traveler's eyes,
While from afar the bird doth sing.

—MAE MERWIN.

WINNOWINGS.

As these lines are being written, scarce a month has elapsed since the final arrangements for founding the ALTRUISTIC REVIEW were consummated. This has given little time to get proper replies or worthy recognition from the many publishers of periodical literature.

As soon as it could be done, the following letter was mailed to a partial list of the leading magazines and reviews:

"The editor of the ALTRUISTIC REVIEW will be very glad to notice leading articles if the publishers of . . . will kindly forward the current numbers of their magazine. The ALTRUISTIC REVIEW will exchange regularly with any monthly or bi-monthly if a wish from the publishers to that effect is intimated to this office. Please send the June number as quickly as possible, as the forms for the July issue will close before the 10th.

"P. S. As the July number of the ALTRUISTIC REVIEW will be the first issued, the editor would also be able to use the May number of . . . if sent."

The response has been very gratifying, indeed; only two or three publishers have given an excuse—that their exchange list was complete. They will, however, soon fall into line, when they see that we are doing something for them, along with our attempt to do something for our fellows. We trust by another month we shall have this department still more complete.

NORTH AMERICAN REVIEW.

In the May number of *The North American Review* there is a very readable article on "Immortality and Agnosticism" by Elizabeth Stuart Phelps (author of the *Gates Ajar*) and John Burroughs. I quote from the first part:

"Clearly, experience has taught the happiest of us that the most important questions of our individual lots are unanswered on this side of the grave. It has long since become one of the axioms of the intellectual world that only the superficial or the thoughtless are at ease in the state which we call life. 'How can any sensitive and thoughtful man permanently possess good health?' Longfellow once asked. 'Outside, I laugh,' said Holmes, 'but inside I never laugh. The world is too sad.'

"It is not without significance that the testimony of two such fortunate, and, on the whole, happy men comes instinctively to the pen's point, by way of illustrating what we

are seeking to say. It is not external success and happiness, but internal sensitiveness and perception, which are qualified to formulate the human problem. The ignorant man pauses far behind it, like the Celtic friend who said: 'As long as I get a roof over me head and clothes on me back and food in me stomach, I'm askin' no more. I've got nothin' against this world beyond.' What stronger argument for a system of universal education in the next life could that simple soul advance, than was unconsciously crowded into these thirty words?"

Life is sad—a fragment!—"It requires some courage to say, point blank, that this life is, so far as this world goes, taken as a whole, a failure. Our great-grandfathers made nothing of conceding this obvious truth. But we are wiser if not happier than they. Call it what you please, the fact remains. The human argument is the simplest and most sensible that we have for the nature of the life which we believe is to follow this.

And accumulated human experience testifies all one way,—its joy and its sorrow, its success and its disappointment, its hope and its despair,—all go to prove, and rightly looked at, equally go to prove, that existence upon this earth is not a whole, but a fragment."

But in this the writer finds an argument for immortality.

"The incompleteness of the present life is the strongest argument that we possess for the probable completeness of another. How else are we going to account for the awful waste of material which goes on forever in our dark history? How else explain the terrible corrosion of suffering upon sensitiveness? How explain what otherwise were superfluous sacrifice and wanton cruelty?"

The author of the second part says some very good things which might be called progressive if they were said to prove a tendency against instead of for agnosticism.

"When man draws hard and fast lines in religious matters, he soon finds himself compelled to pull down and build larger. The conception of God is being completely made over in the religious conscience of our time. As man becomes more benevolent and merciful, he makes himself a more benevolent and merciful God."

He is not quite fair in this which follows, as history is full of self-sacrifice, to save—not so much self as others:—

"We shall soon enlarge the conception of religion till we shall not use the term at all in a special or restricted sense. We shall see that all lovers of truth are lovers of God. When one pauses to look at it, what utter selfishness or selfism lies at the bottom of the old creeds—the one thought of a man to secure his personal safety from some impending danger."

Another article suggestive of thought is "Possible Reformation of the Drink Traffic," by Rev. W. S. Rainsford, D.D.

"Anyone suggesting the possibility of reforming and purifying the drink traffic, more especially in our large cities, places himself in a position of peculiar difficulty. At first, of necessity, his enemies are mighty and many; his supporters doubtful and few. Ranged against him are the enormous organized forces of alcohol producers and retailers. Next come the professional politicians whose interests are bound up in many ways with the present system of saloons and corner grogeries. Those places are the prolific spawning-beds for dickers and deals. Here such things are born. If they are not the offspring of the saloon, that institution serves as an excellent midwife and wetnurse to them. . . . The practical reformer must sit down and count the cost; whether he will be able, with ten thousand, to meet him that cometh against him with twenty thousand, and by wise disposal of the numbers at his command make up for his inferiority of force."

The prohibitionist stands more in the way of temperance reform than for it, according to the author.

"Thus the prohibitionist ignores the past of our race, and history, with him, counts for nothing. His position is one of fanatical hatred. Of all obstacles that bar the way to a true reform he himself constitutes the worst."

Rather a broad statement. There is in the United States to-day (lying for the most part dormant) enough of honest, conscientious conviction against intemperance to crush it. But it will not be done so long as men will not take the trouble. Even drunkards would enlist in a fight (for they hate it), if properly urged, against it. He knows only too well his haunt is his hell, and that the order of drink is the brimstone burning out all the man in him.

The criticism of the church, however, is just:

"Nor can the religious reformer hope to

achieve much as long as he confines himself to the present methods in vogue in churches and missions. These deal with the *made* drunkard, while they too often ignore the causes that make him. The made drunkard can be saved, but very seldom is saved."

He is not over optimistic:—

"No present temperance move then has, it seems to me, a chance of success. A limited success, of course, they all attain, for any effort to aid our fellow man, that is honestly made, cannot altogether fail of good result. But surely the time is ripe for the entrance, on this field, of a class of helpers, a class of efforts, so far at least unrecognized and unorganized. I refer to that vast number of moderate-minded men, temperate people in the fullest sense, who deplore drunkenness, but who know full well that, for generations to come, we cannot hope to eliminate the drunkard. These people cannot heartily support any of the present temperance movements, for they themselves are not prepared to banish alcohol in all shapes from their lives, and they therefore feel the inconsistency of demanding that their neighbors should do so. Once move this class, once prove to them, not that the present system, under which the retail drink trade is carried on, is bad, nay, almost the worst possible—for that they know—but that they and they only have power to change and modify it, that they can modify it; and I cannot but believe that something in the way of lasting reform is at last in view.

How is this vast body of temperate opinion to be educated and fused with zeal for the public good? How is it to be educated as to what should be done and what can be done to save the multitudes from the ruin of drink? I know of no other method but that which has been employed so often and so successfully in bringing about various necessary reforms—the method of concrete example.

Here and there groups of moderate people must take hold of the evil thing and try to rob it of its worst features."

Ages will roll away, millions will perish if this is the only method.

"It seems, then, altogether timely and wise that groups of people in our large cities should establish 'public houses,' where alcohol is sold along with all other foods and drinks that the public need. Such resorts would compete with the saloons, and would do much to cheer the sadly monotonous lives of a large part of our city population. They would have some share in hastening a better time, when an intelligent judgment of the whole of this immensely difficult question will be possible to us; and when the dangers and evils of the drink traffic shall be reduced to a minimum, either by placing the whole trade under honest and independent government supervision, or in the hands of trusted citizens pledged by the terms of their license to make no personal profit."

This is something like the system in Norway—not quite so good; how would it work, think ye?

We never tire of hurling accusation against humanity. "I guess" humanity never tires of meriting it. "Death as a Factor in Progress," by Woods Hutchinson, in reflecting the prevailing conception of death as being an enemy to life; "a painful ordeal from which every fibre of organic being shrinks in horror," says:

"Humanity has a faculty for ignoring and abusing its benefactors which amounts almost to a genius. Scarcely an age can be mentioned which has not starved its Homer, poisoned its Socrates, banished its Aristides, stoned its Stephen, burned its Savonarola, or imprisoned its Galileo. Nor is this strange perversion of sentiment confined to its fellow mortals. The great, calm, stern, yet loving

forces of Nature have constantly fallen under the same stigma, and though we have outlived many early misconceptions or misrepresentations of most of these, a ghastly, repulsive, lying mask is still permitted to conceal the kindly, though stern features of Pallida Mors, albeit both religion and science are striving hard to tear it away. Let us endeavor to lift up a tiny corner long enough to catch a glimpse of what lies behind it."

Death is not a thing to be dreaded after all:—

"Death is the great embalmer, the casket into which our loved ones are received in the very flower of their beauty and the glory of their strength. A sheaf of corn fully ripe is a beautiful, dignified, inspiring sight and memory, but it must be *reaped* to make it so, and not left on the stem to rot and freeze."

"And it should not be forgotten that so long as life lasts, not only is growth possible, but degeneration also; and that the further from the zenith of power it passes the more probable does the latter become. Nothing can imperil the good that a man has done, save his own later weakness, treason or folly; and when the mortal dart pierces him, it transfixes him where he stands, and secures the vantage ground he has won. His function here is, as it were, a ratchet upon the notched wheel of progress, to secure every inch gained as a starting point for the life to come."

"But the crowning beauty and noblest impulse of the process is that it is intrinsically a burying of the old life to render possible and enrich the new."

This is probably very true:—

"When death comes near enough so that we can see the eyes behind the mask, his face is as welcome as that of his twin brother, Sleep."

The June number of the *North American Review* opens with "The Lesson of the Naval

Review," by the Secretary of the Navy. Of the land parade he says:

"The most pleasing and singular feature of this parade was to see the Russians and Englishmen, who have for years been watching each other with jealous eyes over the mountain ranges that divide their Eastern possessions, marching one after another, and Germans and Frenchmen, who are sworn enemies at home, following each other with friendly footsteps on American soil. Italy and Germany are said to be in league with Austria against Russia and France, and here, in the streets of New York, Italy, France, Germany and Russia were all in friendly competition for the favor of bystanders. How naturally comes the thought that the United States, which is now leading all the civilized world in the direction of free institutions, is to lead in that path that shall bring the people of the earth to universal peace. In that direction our past history points us."

He thinks our nation is to lead in Arbitration. At least it is safe to say English-speaking people will be the staunchest promoters of that movement. Notwithstanding this, the time of international arbitration is a long way off. Thus he argues:—

"If America would keep her own peace with all the nations of the earth and maintain her place in the vanguard of civilization she must at all times be prepared for war. This is the lesson of history emphasized by the Rendezvous and the Review."

"Who are the Chief Wealth Producers?" by W. H. Mallock, should be read by every thinker. It gives a view of production from a different vantage ground than that usually assumed by writers on this subject. He undertakes to point out the inaccuracy of certain premises laid down by socialists.

"But, at all events, they, all of them, consider that the wealth of which great private

fortunes are composed cannot possibly have been produced by the men who, fairly or unfairly, acquire it; and that a great fortune enjoyed by one man means necessarily the possession by one man of things that have been produced by many men.

"This theory is at the bottom of nearly all the social agitation of to-day, creating confusion and misunderstanding amongst men who ought to understand each other, rendering futile and mischievous much practical effort, and turning much generous and genuine feeling into absurdity."

He maintains:—

"For, before wealth can be captured, it must have been produced by someone; and what I assert is that in all modern countries—in such, at least, as have been enriched by modern industrial progress—a minority produces more wealth than the majority; that it produces the entire wealth of the poorer classes; and that so far are the few from being the plunderers of the many, that the many, economically speaking, are the mere pensioners of the few. I said that at first sight such a statement has the air of a paradox; but it will appear in a different light when its real meaning is considered."

He makes this distinction between labor and ability:—

"Labor is the industrial exertion of a single man on some single piece of work, and on that single piece of work only, no matter what this may be—the carrying of a sack or the wheeling of a barrow, which requires no training at all; or the finishing of a chronometer, which requires the training of half a lifetime. Ability is the industrial exertion of a single man, which affects simultaneously the labor of many men, multiplying or improving the results of it in each case."

The gist of the whole article is summed up in the conclusion:—

"It can, in the long run, be to the interest

of nobody to disguise the truth, and an accurate study of economics will teach us this, that the few, however inferior morally, produce the larger part of the wealth of the modern world; that wealth is not, as is commonly said, the result of social labor, but the result of social labor multiplied by ability, and that whatever claims the public may have on the wealth of the minority, that claim cannot be sustained on the ground that the public has produced this wealth, for the minority, as a body, have not only produced the whole of it, but a vast amount besides, which the public has already appropriated."

Andrew Carnegie, in his article "A Look Ahead," takes a hopeful view of the future in what he calls a "Re-United States—the British-American Union," composed of English-speaking races. A good point is, that the general government would materially be, by its prestige, an arbiter. Continental issues would not require the expenditure necessary to maintain vast armies, for the new government could guarantee peace. He admits some objections to union made by protectionists.

"I do not shut my eyes to the fact that reunion, bringing free entrance of British products, would cause serious disturbance to many manufacturing interests near the Atlantic coast, which have been built up under the protective system. But, sensitive as the American is said to be to the influence of the dollar, there is a chord in his nature—the patriotic—which is much more sensitive still. Judging from my knowledge of the American manufacturers, there are few who would not gladly make the necessary pecuniary sacrifices to bring about a reunion of the old home and the new. There would be some opposition, of course, from those pecuniarily interested, but this would be silenced by the chorus of approval from the people in general. No private interests, or interests of class, or of

a section of what would then be our common country, would or should be allowed to obstruct a consummation so devoutly to be wished."

The writer is very enthusiastic for this re-union.

"The re-union idea would be hailed with enthusiasm. No idea yet promulgated since the formation of union would create such unalloyed satisfaction. It would sweep the country. No party would oppose — each would try to excel the other in approval. Therefore, as of Canada, so of the Republic, we can say: 'She is ready.'"

The article must be read from beginning to end to be appreciated. That which is most hopeful to us is this, that the spirit for our building walls about ourselves is dying. I used to pray that "God's Englishmen" would take down the high walls from about their gardens. I felt the need of their beauty and fragrance — all the poor needed it — and that they would take the walls down from around their own hearts sometimes.

Rev. W. S. Rainsford, D.D., continues in this number his "Reform of the Drink Traffic." He gives some useful figures as to the Gothenberg system in Sweden.

As to any ultimate action along these lines he is not very hopeful. I am inclined to think it would come many decades later than he could hope, if the plans he advocates were carried forward. It's a difficult question. Money is invested. Individual rights are supposed to be involved. These things all applied to slavery, but the shackles were broken. We will in time wake up.

REVIEW OF REVIEWS.

Dr. Shaw has in the pages of the *Review of Reviews* departed to some extent from the plans of the original founder of that publication. He has enlarged the scope in its pages

for original contributions. It adds to the usefulness of the *Review*.

In the June number Edmund J. James, Ph.D., in "A New Career for College Men," makes a strong plea for young graduates to enter the educational work. "There is no department of our national life where promotion is surer and speedier or the reward, such as it is, more certain than in that of education, whether in lower or higher schools or in public or private institutions."

He admits that the pay is not quite what it should be. High grade teaching is better paid in England than in this country. This is however partially atoned for by the social advantages, and the universal high standing of those engaged in this line of work. Then there "are possibilities of rendering the nation and the race services which may fairly be put by the side of the best that men have ever rendered in any field." "Most men must turn aside from tasks of their daily lives if they would get intellectual and spiritual refreshment, but the teacher finds it in his daily work, if he be only true to it."

"The educationist becomes a philanthropist and the philanthropist an educationist. He who feels within him the divine instincts of the teacher can find no better place than this to preach and teach."

THE FORUM.

In the June number of the *Forum*, Fred-eric Harrison writes a splendid article on "Decadence in Modern Art." He speaks out plainly against what he looks upon as a tendency among artists to accept "whatever is loathsome, whatever is eccentric, whatever is common," as being the "native home of art."

According to this school, if we may so class it, "The test of Art is success in representation, nothing else at all. The business of the

artist is to show how cleverly he can use his brush. It matters not what he paints, if it enables him to display dexterity. . . . Your business is to see how very cleverly he has put on to canvas this filth or this dullness. . . . The one test of art is—*du chic, du chic, encore du chic.*" These are some of the commandments of what he calls the Ugly School: "and we may say at once that art has never before been endangered by a creed at once so false and so base. . . . What matters to us the cleverness of the artist, as such? . . . Let us never hold parley with this gospel of grossness and conceit. Art does not exist that its professors may show their skill with their tools, any more than literature exists to show how men of letters can handle a pen, any more than religion exists to show how eloquently preachers can discourse about Heaven." . . . "The business of art is to increase the beauty and the happiness of human life."

Another interesting article which should inspire and encourage those struggling for an education, is Dr. Chas. F. Thwing's "College Men First among Successful Citizens." Taking "Appleton's Cyclopædia of American Biography" as a basis for calculation, he finds, "Of the 15,142 men named in the book, 5,326 are college men, or slightly more than one-third. Of them also 941 are what may be called academy but not college men." He estimates the total number of graduates of American colleges up to the present, about two hundred thousand. He assumes that at least a hundred million have lived in this country, who never had the advantage of a college training. Out of this number only ten thousand have merited mention in a record of biographies. "Therefore only one out of every ten thousand, but of the college men one in every forty has attained such recognition." The proportion in favor of college men is "two hundred and fifty times."

THE ATLANTIC MONTHLY.

IN the June number there is an article on the vice of undue gregariousness, which is treated in rather an original manner. It shows the growth of this tendency in America—"A National Vice"—by H. C. Merwin. He argues that an intelligent nation should be held together by stronger forces than the gregarious instincts purely. Is this any argument in favor of evolution?—"It is, no doubt, the primary gregarious instinct; but it is reinforced by the social instinct, the instinct to derive amusement and sympathy from mingling freely with one's kind. This is very strong in all animals; it is especially strong in monkeys."

A man of genius is independent. He is a law unto himself. Brain power is best brought out by man's being more or less alone.

"The thinker may find his solitude in the midst of London, as Addison did; at Craigenputtock or Chelsea, as Carlyle did; in the woods and fields, as Wordsworth and Emerson did,—but find it he must."

Gregariousness sharpens the wits but dulls the intellect and debases the manners. The men who congregate about the taverns and stations are usually vile and vulgar. The shoe-maker pegging away alone is a thinker, the mechanic working along with his fellows, has few ideas. "There can be no vulgarity without gregariousness."

This ought to be thundered to the four corners of the earth:—"The essence of good breeding is simplicity."

Here is a definition of vulgarity:—"To be vulgar is to adopt other people's language, to use their cant phrases, to copy the inflections of their voices, to espouse their ideas; in fine, to think and do and say, not what comes natural to one, but what is supposed to be considered proper by other people. Thus to be vulgar is to lack simplicity." If there can

be found any momentum sufficient to push this through the thick skulls of dudes, let the force begin its work.

"The Antidote to gregariousness is solitude, and especially solitude amidst natural objects." "Nature hides her face from the crowd."

THE ARENA.

"Women Wage-Earners, Their Past, Their Present and Their Future," is the subject of an article in the *Arena* for May, by Helen Campbell. The subject is well handled.

"So far as opportunity is concerned, it is the United States only that offers a practically unlimited field to women workers, to whom some four hundred trades and occupations are now open. Comparison with other countries is, however, essential, if we would judge fairly of conditions as a whole; and thus we turn first to that other English-speaking race, and the English worker at home. At once we are faced with the impossibility of gathering much more than surface indications, since in no other country is there any counterpart to our admirable system of investigation and tabulation, each year more and more systematic and thorough. In spite of the fact that factory laws had their birth in England, and that the whole system of child labor—the early horrors of which find record in thousands of pages of special reports from inspectors appointed by government—has been through their means modified and improved, there are, even now, no sources of information as to numbers at work or the character of special industries. The census must be the chief dependence, and here we find the enormous proportions to which the employment of women has attained."

In 1861 England and Wales reported over one million women workers. In twenty years

this number doubled. Notwithstanding the increase in number the condition of the workers has very materially improved.

"In short, it is only in English-speaking countries that really efficient action as to the labor of women has taken place; while even for them the work has but begun, and new and more radical forms will be necessary for any real progress toward final betterment. To this end the labor bureaus of our own country are working diligently; and it is with them that we have next to do, the investigations already made and incorporated in their reports being full of suggestions for future workers."

This is in harmony with the quotation from Mr. Stead near the close of our remarks, "Without Any Apology."

Another subject treated in the same number which should be read by all is, "Suicides," by Frederick L. Hoffman.

After discussing and giving proper statistics which prove an alarming state of affairs,—

"The editor of the *Arena* has asked the question, 'Are we really a prosperous people?' We have heard of late much about the danger of foreign influence, the pauper labor of Europe, the danger of immigration, etc.; it may interest some to compare the American statistics of suicide with those of some European states, for which purpose I have constructed the following table from the works of Morselli and Dr. Dewey. This table gives for a number of periods the suicides per million for nine European and four New England states * * It will surprise many to find that suicides are more frequent to-day in New England than in the old England of only twenty years ago."

"The study of statistics of suicide, madness, and crime is one of the utmost importance to

any society when such abnormal conditions are on the increase. When such an increase has been proved to exist, it is the duty of society to leave nothing undone until the evil has been checked or been brought under control. That cannot be a healthy society, progressive and civilized, where there is a growing disregard for life and its duties. It is the *health* of the people that ought to come, and in a higher civilization *will come*, before the wealth of the people. If these statistics of suicide and madness prove anything, they prove beyond a doubt that somewhere our social organism is diseased, that something is wrong with our boasted civilization, which permits to exist, or directly causes to exist, conditions that annually drive thousands of men and women to self-murder or into the mad-house."

When humanity has awakened to that newer life, when heart touches heart—then will suicide cease. 'Tis want of love, or the despondency due to a feeling of inability to struggle against the world that leads one to commit such a deed.

How cold, hard, selfish and unsympathetic humanity seems, to the honest, hungry man in the crowded streets of some great city, has never been adequately described.

"It is the struggle of the masses against the classes. The former fall victims in the struggle for life and for the absolute necessities; the latter fall victims to their own iniquity, responsible for their own as well as the miserable fate of their victims. It has been well said by Guizot, 'that society and civilization are still in their childhood; that what we have before us is incomparably, infinitely greater.' At least, let us hope so; but in words equally true and prophetic, an American writer warns us 'that false is the not otherwise conclusion that uninterrupted progress of the race for all future time is a certainty.' 'It is not easy,' adds Dr. Ely,

'always to read aright the lessons of human history; but plain and clear and unquestioned do the annals of the past reveal a power which makes for righteousness, call it what you will, passes judgment on the nations of the earth, and dooms those to decay and destruction which have ceased to help onward the growth of mankind.'"

Something in the line of the aims of the ALTRUISTIC REVIEW may be found in "The Brotherhood of Christian Unity," by Theo. F. Seward.

"Its genesis had its source in an experience of my childhood. The village in which I lived (Florida, N. Y.) was rent asunder by a little warfare between the old and the new factions of the Presbyterian church. In seeing, as I grew older, the absurdity as well as the wickedness of fighting over doctrines which no human being can understand, I gained an object lesson for life. . . . Many other experiences confirmed this truth, but it was not till my fifty-seventh year that it produced any practical result. In April, 1891, I made a suggestion at a union meeting in Orange, N. J., to this effect: No violent change can or ought to be made in the status of churches or denominations; but cannot a larger circle be formed on the basis of the two great commandments—love to God and love to man? Suppose we start a society to be called the Brotherhood of Christian Unity, which all can join for practical work without interfering with their individual beliefs or their church relationships. The only requirement for membership will be the signing of a pledge like the following:—

I hereby agree to accept the creed promulgated by the founder of Christianity—love to God and love to man—as the rule of my life. I also agree to recognize as fellow Christians and members of the Brotherhood of Christian Unity all who ac-

cept this creed and Jesus Christ as their leader.

I join this Brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow-men.

Promising to accept Jesus Christ as my leader means that I intend to study His character with a desire to be imbued with His spirit, to imitate His example, and to be guided by His precepts."

Favorable responses came in from every quarter. This is well added:—"But one point has lately become clear to me—the pledge should be simplified. In fact, there should not be a pledge at all. Nothing is needed but an expression of the purpose to become a member of the society; such an expression as will involve a recognition of the fact that it is based upon the law of love and service, under the inspiration of the life and teachings of Jesus. Signing the name to such a formula will not be signing a pledge, but merely the act of joining a brotherhood whose spirit and purpose are expressed in the sentence to which the name is affixed."

The first article in the June *Arena* is on "Insanity and Genius," by Arthur McDonald. It may sometimes be a compliment to call a man insane—"the discrimination of the very highest flights of genius from insanity is a difficult, and at times an impossible undertaking, for they may exist in one and the same person. . . . Insanity is the mental compulsion that constitutes the essence of mental derangement. . . . Genius is the highest expression, the *ne plus ultra* of intellectual activity, which is due to an over-excitation of the nervous system, and in this sense is neurotic; that disease of the nervous centres is a hereditary condition, favoring the development of the intellectual faculties.

. . ." But, "*the fundamental cause in both genius and insanity is the same: it is the excessive physical or nervous energy.*" "Precocity is a symptom of genius and insanity." Originality is common to both. "Some characteristics of genius are originality, egotism, vanity, indiscretion, and lack of common sense; precocity, sterility, irritability, impetuosity, melancholia, and susceptibility to visions and dreams. These characteristics belong also to the insane. If it be said that it is cruel to compare much that we consider highest in the world with insanity, the reply is that we might as well object to classing man among the bipeds, because vultures are bipeds. Any analysis of genius that may show the closest relation to insanity cannot change genius itself. Faust and Hamlet remain Faust and Hamlet. The question is not a matter of sentiment but of facts. Genius and great talent are those forms of abnormality most beneficial to society."

Rev. Marion D. Shutter, D.D., closes an article on "The Liberal Churches and Skepticism" with this paragraph:

"Let us say, You shall reach no point in your doubt, O, my brother, which shall alienate you from my heart.

I shall keep my fealty good
With the human brotherhood.

"We shall still hold hands. We shall still love and labor on together, striving to lift men up, to lighten their burdens, to draw them away from the animal to the spiritual. These things are positive and certain. When it is necessary we will talk over the things we do not know, in the spirit of charity. Whatever may be beyond the dark curtain, it is well to do justly and love mercy here. Even if there be no awakening from the slumber that is coming—if the eyes we close on earth should never open in a fairer realm—it is still better that we now lighten the sorrows of the sad

and burdened about us, and leave our deeds as a heritage and example to those who shall come after. If so it be that love dies in the dust, enthrone it now! But if we awake, as we hope and believe—as we cannot but hope and believe—if life lives on beyond, the best preparation for it is the upbuilding of character and the cultivation of righteousness here. We can make no mistake about it. These things alone will be carried over. On the foundations we lay here the eternal structures will rise!”

The article on “Women Wage-Earners” is continued, as may be seen from another department.

“Freedom in Dress for Women,” by Frances E. Russell, contains much healthy matter.

“Men who admire women more than clothes have never taken kindly to dehumanizing fashions, like high-humped sleeves, bustles and hoops, though admiring trains under some circumstances. But, however they may protest, as one deformity threatens to succeed another, anything that women will persistently wear as the correct thing soon comes to be so associated with womanhood in men’s minds as to seem the ‘womanly’ dress. A philosopher in most matters feels troubled if his wife or daughter mingles with other women, the only one without a bustle. . . . Bless the hoop-skirt!—the hideous thing! It comes in so opportunely now to point a moral. Women have said, and men have believed, that hoops never could be fashionable again; meaning, of course, the all-around pyramidal hoops worn in the fifties and sixties; for, during much of the time since that era women’s forms have been built out behind with more or less steel spring and whalebone scaffolding to support their extravagant skirt drapery.”

This is rather good:—

“Can any woman—or any man either—give a good reason why American women, the

descendants of those who refused to submit to foreign dictation in government, should submit to the dictates of *Frenchmen* in dress?—why the daughters of Puritan ancestors should imitate the example and cultivate the arts of the fashionable courtesan class in the wicked city of Paris?”

“A quarter of a century ago M. Dupin, a member of the French Senate, in a speech before that body, told his compeers, who acknowledged his truth with murmurs of assent on all sides, that the fashions in France were led by a class of women who could not be admitted into good society in any country—“women whose sole and only hold on life is personal attractiveness, and with whom to keep this up at any cost is a desperate necessity.” Mrs. Harriet Beecher Stowe, reporting and commenting upon this in the *Atlantic Monthly*, continued:”—

“No moral quality, no association of purity, truth, modesty, self-denial, or family love comes in to hallow the atmosphere about them, and create a sphere of loveliness which brightens, as mere physical beauty fades. The ravages of time and dissipation must be made up by an unceasing study of the arts of the toilet. Artists of all sorts, moving in their train, rack all the stores of ancient and modern art for the picturesque, the dazzling, the grotesque; and so, lest these Circes of society should carry all before them, and enchant every husband, brother, and lover, the staid and lawful Penelopes leave hearth and home to follow in their triumphal march, and imitate their arts!”

“Though in a quarter of a century, times have changed somewhat, though Worth and Doucet have come to be regarded as the arbiters of fashion, it is easy to guess who are their principal, most paying patrons in a country like France and a city like Paris. A widely-published fashion letter from Paris, under date of Jan. 15, 1893, begins thus:”—

"In Paris women of the highest social position are simple and plain in their street-dress. Curious novelties and the sensational they leave to those who have no claim to notice except through dress."

"Yet it is probable that the woman who wrote that paragraph cannot send from Paris anything for which our newspapers will pay so freely as for descriptions and pictures of the 'curious novelties and sensational' styles worn by 'those who have no claim to notice except through dress.' Thus is the public taste in America constantly corrupted by placing before it pictures of deformed bodies, dressed in senseless costumes."

"A few men in Paris, powerfully aided by our newspapers, may almost be said to hold in their hands the destiny of this republic."

When women have their needs by suitable dress reform:—

"The chivalry and intelligent patriotism of men will then be put to the test. Will they approve and encourage the heroic effort of American women to achieve their own freedom, and to make better conditions for the generations yet to come?"

The editor, in a paper on "Union for Practical Progress," suggests as a platform for an organization which shall be broad enough in its scope to take in humanity, the following:

"Believing that the progress and the happiness of the race depend on the supremacy of that lofty love which comprehends the highest expression of Justice, and stands for soul-developing freedom, I hereby agree, in so far as lies within my power, to express by my every thought, word and action a deep, pure, and abiding love for every child of humanity; especially will I seek to brighten the lives and strengthen and develop the characters of those who, through unfortunate environment, through weakness or adversity, most need my assistance.

"I promise at all times to demand the same ample justice for the most unfortunate of my fellowmen, as under similar circumstances I should demand for myself. I promise to demand that each individual be accorded the same fair and candid consideration in the expression of his honest convictions which I should demand for myself.

"Furthermore, appreciating the value of a broad or comprehensive education in developing an ideal manhood or womanhood, I promise to improve every opportunity to cultivate all that is best and noblest in my own life, while seeking incessantly to stimulate the intellect and develop the character of all coming within the scope of my influence who may need my aid."

This REVIEW will be found ready at all times to do all in its power for the promotion of any organization which would have for its mission—"the elevation of manhood, the development of a world-wide sentiment of fraternity, and the kindling of an undying passion for justice in the hearts of men. Its method of work would be three-fold: First, self-development, or true character building; second, the education of others upon broad lines, special emphasis being given to ethical culture; third, fostering virtue, probity, and happiness, by the intelligent administration of practical measures of philanthropy."

LEND A HAND.

In *Lend a Hand* for June Frederic M. Crunden writes on "The Free Public Library." The necessity of public libraries finds its fullest and most perfect expression among the conquering and colonizing race of modern times. London alone during the year issued from her free libraries, to people representing all classes, over three million volumes. Chicago, with all its reported indifference to literature and what is literary, ranks up well among the first in this country, issu-

ing some 1,654,568 copies from the city library, not counting the large number of volumes taken from the Newberry Library. The writer says: "It is a significant fact that in those communities that are most distinguished for intelligence, thrift and enterprise are to be found the greatest number of free public libraries."

Massachusetts, containing more than half of all the public libraries in the United States, has more savings banks and depositors than any other state. "It has five times as many depositors as any other state, and ten times the number possessed by several states that exceed it in population." "Wealth may exist—it has existed and does exist—without leading to the establishment of free libraries, but free libraries cannot exist without leading to the accumulation of wealth."

He maintains that the education of boys and girls up to the age of eighteen, by free school and free library, would be a paying investment in that it would increase production and decrease police and other expenses. While he does not claim the free public library as a panacea for all social evils, it is, in his judgment, the "most pow-

erful agent that exists for social amelioration. It is essential to the consummation of universal intelligence, which is the most effective palliative, if not a cure, for all the ills of society."

It is the free public library which "helps people by teaching them how to help themselves, and it is therefore the wisest and most effective form of philanthropy."

The article closes with a quotation from John Bright: "It is impossible for any man to bestow a greater benefit upon a young man than to give him access to books in a free library."

I take one other paragraph from this publication: "Among no other civilized people is the secret of happy living so thoroughly comprehended as among the Japanese; by no other race is the truth so widely understood; that our pleasure in life must depend upon the happiness of those about us, and consequently upon the cultivation in ourselves of unselfishness and of patience."

For which reason, in Japanese society, sarcasm, irony and cruel wit are not indulged. I might almost say that they have no existence in refined life."

BOOK REVIEWS.

ABRAHAM LINCOLN. By WILLIAM H. HERNDON and JESSE W. WEIK, with an introduction by HORACE WHITE. New York: D. APPLETON and Company. Two Volumes, illustrated.

ABRAHAM LINCOLN. By JOHN S. MORSE, JR. Boston and New York: HOUGHTON, MIFFLIN and Company. American Statesman Series. Two Volumes.

It seems almost impossible to exhaust the interest in the life of Lincoln. Possibly the last words have not yet been said, notwithstanding the large amount written about him. His name and place are out-growing personal recollection and are taking their proper position in history. Writers are studying him in his relations, seeking causes for his greatness, questioning his ability to remain the endeared figure of a grateful

people. Fortunately the biographers constantly add to his fame. Such writers as Lamon, Arnold, and Herndon, show how human he was, while Nicolay and Hay, Morse, Lowell, give his more public life, and pass judgments upon his motives. The two books now under review supplement each other. Many of the so-called objectionable features of a former edition of Herndon's Life have been expunged in this later edition of Herndon and Weik. All lovers of Lincoln feel better for the omissions. These authors treat the great name as that of companion and present the facts respecting his early and middle life in a very realistic way. In comparison to the space given to these periods of his life, his presidential career has a limited treatment. But the part so fully presented by this

work is not so elaborately discussed by Mr. Morse, while great attention is given by him to Lincoln's later life.

The literary work in both books is well done, authorities have been consulted, and Herndon's labors are colored by his own intimate contact with his subject. Morse is scientific in treatment, and is perhaps a little too cold in statement. Neither book rises to the plane of enthusiastic panegyric. Both works will find readers, but from different motives. Herndon and Weik describe, as no other writers have done, the more intimate associations of Lincoln's home and practice at the bar. Morse's biography will be sought because it gives a concise statement of the essential facts and passes an intelligent judgment upon the events of which Lincoln was so great a part. Even the great work of Nicolay and Hay, as interesting and profitable as it is, has not presented many phases of the great character as dispassionately as has this writer—cold and accurate—he is very just in all expressions.

The chapter added by Mr. Horace White in Herndon and Weik's graphically describes in reminiscence the Lincoln-Douglas debate. It is a valuable chapter, causing the reader to inquire why he has not attempted more in the way. The religious life of Lincoln has been set forth by these gentlemen in such realistic estimates that one is inclined to doubt their conclusions, for conclusions only they are much disproved by the character and utterances of Lincoln himself. It may be that Lincoln's partner failed in this thing to comprehend the secret of Lincoln's greatness.

Morse's book is especially strong in his discussion of the disputes about McClellan, Stanton, emancipation and reconstruction. All readers will be indebted for his new setting of these facts. He carefully presents both sides, desires evidently to be fair in his judgments. So well stated are the points at issue that the reader can form an independent opinion. But his work is colorless and lacks warmth. These qualities would have made his efforts quite perfect.

CURRENT EVENTS.

JUNE 1—United States Treasurer Morgan takes on the duties of his office. Capt. K. W. Brown nominated for Governor of Iowa by Prohibitionists. Official announcement of appointment of L. A. Thurston as Minister to the United States from Hawaii.

In House of Commons the Government accepts amendment (Home Rule bill) excepting forts, navy yards, etc., in Ireland from the Irish Government's control.

JUNE 2—Official notice of making the Italian Legation at Washington an Embassy. First Ambassador will be Baron Fava.

Walter Emerson, the cornetist, died.

House of Commons rejected three amendments to Home Rule bill limiting Dublin Parliament.

JUNE 3—Negro, charged with assaulting two white women, lynched at Decatur, Ill.

Baron von Saurma Jeltsch appointed Ambassador to Washington by Germany.

JUNE 4—Mr. Runyon presented his credentials as United States Minister to Kaiser William. Mr. W. W. Phelps presents his letter of recall.

JUNE 5—President says he will call an extra session of Congress, to meet early in September. The Temperance Congress began its sessions in Chicago.

The Anti-Trust Convention opened in Chicago. Thirty-four states represented by delegates.

Cholera raging in Asiatic Turkey.

North-German Lloyd S. S. Kaiser William II sunk at Genoa.

JUNE 6—President Cleveland promulgates the Russian extradition treaty.

Runs made on Chicago savings banks continued; no failures in consequence.

Suez Canal stock holders meet in Paris; Ferdinand and Charles de Lesseps re-elected members of Board of Directors.

JUNE 7—Ohio Republican State Convention in session in Columbus.

Notice received at Washington that Russia had raised her Mission to the rank of Embassy.

The Reciprocity Convention at St. Paul have adopted resolutions favoring closer trade between the United States and Canada.

The World's Temperance Congress opened in Chicago.

The statue of Nathan Hale, in City Hall Park, New York, unveiled. Erected by the Sons of the Revolution.

JUNE 8—Annual meeting of the National Prison Association in session in Chicago.

Governor McKinley and associate State officers unanimously re-nominated in Ohio.

Mr. Gladstone urged to expedite the passage of Home Rule bill, by Irish and Liberal members.

New Ministry has been appointed in Argentina.

JUNE 9—Floors of Ford's Theatre, Washington, fell, while nearly four hundred clerks of the government were at work.

Conflict between the strikers and workmen on the Chicago Drainage Canal, several men killed.

Many deaths from cholera reported in Mecca.

JUNE 10—The new American Ambassador to Great Britain, Thomas F. Bayard, reaches Southampton, where he is presented with addresses of welcome.

One death from cholera reported in France.

JUNE 11—Sunday.

JUNE 12—Graduating exercises were held at West Point.

The International Congress of Charities, Corrections and Philanthropy in session in Chicago.

THE ALTRUIST'S CORNER.

One of the essential preliminaries toward the accomplishment of any purpose is a systematic arrangement of whatever agencies there may be looking toward that end. Systematic co-operation is the foundation of every issue that has a successful termination.

Unity can never be accomplished without it. Never have the arms of the philanthropic reached so far, but this is not all; I believe there are yet thousands who are not only willing but anxious to *give* and to *do*, if they only have the assurance that neither their money nor their time would be misplaced. I believe in humanity, and in the mission of the English-speaking people.

In this department, then, we will, as fast as data come to hand, edit a list of corporate bodies, organized for the good of mankind; the various societies for the prevention of crime, care of the destitute, relief of the poor—all those which exist for the better expression of man's and woman's energies along

the lines of the altruistic and the philanthropic.

One thing more. We will undertake to send the ALTRUISTIC REVIEW for \$1.00 to any Poor House in the land; or to the family of any widow whose circumstances will not allow the payment of full price. Statement to this effect should be made by at least two representative citizens of her own town. We estimate that the printing, postage, etc., will amount to the sum asked. Whatever work may be done in filling up the pages of the REVIEW is given gladly.

Any one who feels it in his heart to do something along these lines, may send in amounts, stating, if he will, to what purpose he would like the money applied. It is the earnest desire of the editor that this be made a medium for much good. There would be ample returns if only one heart during the year could be made brighter, happier, better. Will the secretaries of the different organizations send in data as early as possible?

THE
HISTORY
OF THE
LIFE AND ACTIONS
OF
ADM. CHRISTOPHER COLUMBUS
AND OF HIS
DISCOVERY
OF THE
WEST INDIES
CALL'D
THE NEW WORLD,
NOW IN POSSESSION OF HIS *CATHOLIC MAJESTY*.

WRITTEN BY HIS OWN SON D. FERDINAND COLUMBUS.

THE
AUTHOR'S PREFACE.

I *Being the Son of the Admiral* Christopher Columbus *a person worthy of Eternal* Memory, who discovered the West-Indies; and having myself sail'd with him some time, it seem'd to me but reasonable, that among other things I have writ, one and the chiefest should be his Life, and wonderful Discovery of the WEST-INDIES or NEW WORLD; because his great and continual Sufferings, and the Distempers he laboured under did not allow him time to form his Notes and Observations into a Method fit for History; yet knowing there were many others who had attempted this Work, I forbore, till reading their Books I found in them, that which

is usual among Historians, viz. That they magnify some things, lessen others, and sometimes pass that over in silence, which they ought to give a very particular Account of. For this reason I resolv'd to undergo the labour of this Task thinking it better I should lie under the censure my Skill and Presumption shall be subject to, than to suffer the Truth of what relates to so Noble a Person to lie buried in oblivion. For it is my comfort that if any fault be found in this my undertaking, it will not be that which most Historians are liable to, viz. That they know not the truth of what they write; for I promise to Compose the History of his Life, of such matter only as I find in his own Papers and Letters, and of those Passages of which I myself was an Eye witness. And whosoever

shall imagine, that I add anything of my own may be assur'd I am satisfied, I can reap no benefit thereby in the life to come; And that the Reader alone will have the benefit of it, if it be capable of yielding any.

The Author having given this Account of himself, I have not much to add, but to inform the Reader before he enters upon the Work, that in it he will find all the Reasons which induced the Admiral to such an undertaking; he will see how far he proceeded in Person upon the Discovery in four several voyages he made; how Great and Honourable the Articles were, upon which he entered upon the Discovery, and which were afterwards confirm'd to him by those two famous Princes, King FERDINAND and Queen ISABEL or Elizabeth: how basely they were all violated; and he after such unparallel'd Services, most unhumanly treated; how far he settled the Affairs of the Island HISPANIOLA, the first place the SPANIARDS Planted in; what care he took the INDIANS should not be oppress'd, but rather by good Usage and Example, prevail'd upon to embrace the CATHOLICK Faith; also the customs and Manners of the INDIANS; their Opinions and Practice as to Religious Worship; and in a Word all that can be expected in a Work of this nature, the Foundation whereof by so great a Man as was the Admiral, and finished by his own Son, who had all the Education that could contribute to make him capable of writing so notable a Life.

CHAPTER I.

Of the Country Original and Name of Admiral CHRISTOPHER COLUMBUS.

IT being a very material Point in the History of any Man of Note, to make known his country and original, because they are best look'd upon who are born in Noble Cities and of Illustrious Parents, therefore

some would have me spend my time in shewing that the Admiral was Honourably desended, tho' his Parents, thro' the peevishness of Fortune, were fal'n with great Poverty and Want, and that I should have proved they were the Offspring of that *Junius* Colon, of whom *Tacitus* in his 12th Book says, That he brought King *Mithridates* Prisoner to *Rome*; for which Service the People assign'd him the Consular Dignity, the Eagle, or Standard and Consular Court. And they would have me give a large Account of those two Illustrious *Coloni*, his Predecessors, who *Sabellius* tells us, gain'd a Mighty Victory over the *Venetians*, as shall be mentioned in the 5th chapter: But I refused to undertake that Task, believing he was particularly chosen by Almighty God for so great an Affair as that was he perform'd; and because he was to be so truly his Apostle, as in effect he proved, it was his Will he should in this part be like the others, who were call'd to make known his Name from the Sea and Rivers, and not from Courts and Palaces, and to imitate himself, whose Progenitors being of the Blood Royal of *Jerusalem*; yet it pleas'd him that his Parents should not be much known. Therefore as God gave him all the Personal Qualities for such an undertaking so he would have his Country and Original more hid and obscure, so it is that some, who would cast a Cloud upon his Fame say he was of *Nervi*, others of *Cugureo* and others of *Bugiesco*, all small Towns near the City of *Genoa*, and upon its coast. Others, who were for exalting of him, say, he was a Native of *Savona*, others of *Genoa*, others, more vain, make him of *Piacenza*; in which City there are some Honourable Persons of his Family and Tombs, with the Arms and Inscriptions of the Family of *Columbus*; this being then the usual Sirname of his Predecessors, tho' he, complying with the country whither he went to live, and begin a new state of life, modell'd the World

that it might be like the Ancient, and distinguish'd the Direct from the Colateral Line, calling himself *Colon*. This made me apt to believe, that as most of his Affairs were guarded by some special Providence, so this very particular, concerning his Name and Surname, was not without some Mystery. We may instance many Names which were given by secret Impulse, to denote the effects those Persons were to produce, as in his is foretold and expressed the Wonder he performed. For if we look upon the common Surname of his Ancestors, we may say he were true *Columbus* or *Colombo*, for as much as he convey'd the Grace of the Holy Ghost into that New World which he discover'd; shewing those People who knew him not, which was God's beloved Son, as the Holy Ghost did in the figure of a Dove at *St. John's* Baptism, and because he also carried the Olive branch, and Oyl of Baptism over the Waters of the Ocean, like *Noah's* Dove, to denote Peace and Union of those People with the Church, after they had been shut up in the Ark of Darkness and Confusion. And the Surname of *Colon* which he reviv'd, was proper to him which in *Greek* signifies a Member, that his proper Name being Christopher, it might be known he was a Member of Christ: by whom Salvation was to be convey'd to those People. Moreover, if we would bring his name to the *Latin* pronunciation, that is, *Christopherus Colonus*; we may say, That as *St. Christopher* is reported to have bore that Name, because he carried Christ over the deep Waters, with great danger to himself; whence came the denomination of *Christopher*, and as he convey'd over the People whom no other could have been able to carry: so the Admiral, *Christopherus Colonus*, imploring the assistance of Christ in that dangerous Passage, went over safe himself and his Company, that those *Indian* Nations might become citizens and Inhabitants of the Church Triumphant in Heaven;

for it is to be believed, that many Souls, which the Devil expected to make a Prey of, had they not pass'd thro' the Waters of Baptism, were by him made Inhabitants and Dwellers in the Eternal Glory of Heaven.

CHAP. II.

Of the Admiral's Father and Mother, and their Quality, and of the false account one JUSTINIAN gives of his Employ before he had the Title of Admiral.

Not to go upon the Etymology, Derivation and Meaning of the word Admiral; but to return to the Quality and Persons of his Progenitors; I say, That how considerable soever they were, being reduced to Poverty and Want by the Wars and Factions in Lombardy; I do not find after what manner they lived tho' the Admiral himself in a Letter says, That his Ancestors and he always Traded by Sea. For my further information in this particular, as I passed thro' *Cugureo* I endeavoured to receive information from two Brothers of the *Columbi*, who were the Richest in those Parts, and reported to be somewhat a Kin to him; but the Youngest of them being about 100 Years old, they could give me no Account of this Affair. Nor do I think that this is any Dishonour to us who descend from him, because I think it better that all the Honour be deriv'd to us from his Person, than to go about to enquire whether his Father was a Merchant or a Man of Quality that Kept his Hawks and Hounds, whereas it is certain there have been a Thousand such in all Parts, whose Memory was utterly lost in a very short time among their Neighbours, and Kindred; so as it is not known whether ever there were any such Men. But I am of Opinion that their Nobility can add less Luster to me, than the Honour I receive from such a Father. And since his own Honourable Exploits made him not stand in

need of the Wealth of his Predecessors (who notwithstanding their Poverty, were not destitute of Virtue, but only of Fortune) he ought at least by his Name and Worth to have been raised by authors above the rank of Mechanicks and Handicrafts, which yet if any will affirm, grounding his Assertion on what one *Augustin Justiniani* writes in his Chronicle: I say, That I will not set myself to deny it begging time, or means to prove the contrary by Testimonials; for as much as *Justinian's* writing it does not make that to be look'd upon as an Article of Faith, which no longer in the Memory of Man: so neither will it be thought undeniable, should I say I received the contrary from a Thousand Persons. Nor will I show his falsehood by the Histories others have writ of *Christopher Columbus*, but by this same Author's Testimony, and Writing, in whom is verified the Proverb, *That Lyors ought to have good Memories*, because otherwise they contradict themselves, as *Justiniani* did in this case; saying in his Comparison of the four Languages, upon that Expression of the Psalm, *In omnem terram exivit sonus corum*, these very words, This *Christopher Columbus* having in his tender Years, attain'd some Elements of Learning; when he came to Manly Years, applied himself to the Art of Navigation, and went to *Lisbon* in *Portugal*, where he learn'd Cosmography taught him by a Brother of his who there made Sea Charts; with which Improvements, and discoursing, with those that sail'd to *S. George de la Mira* in *Africk*, and his own reading in Cosmography, he entertain'd thoughts of sailing to those Countries he Discover'd. By which words it appears, That he follow'd no Mechanical Employment or Handicraft; since, he says he employed his Childhood in Learning; his Youth in Navigation and Cosmography, and his riper Years in Discoveries. Thus *Justinian* convinces himself of falsehood, and proves him-

self an inconsiderable, rash, and malicious Countryman; for when he speaks of a Renowned Person who did so much Honour to his Country, whose Historiographer *Justiniani* made himself, tho' the Admiral's Parents had been very mean, it had been more decent, to speak of his Origin as other Authors in the like case do; saying he was of low Parentage, or come of very poor Friends, than to use injurious words, as he did in his Psalter; and afterwards in his Chronicle, falsely calling him a Mechanick. And supposing he had not contradicted himself, Reason itself made it appear, that a Man who had been employed in Art Manual or Handicraft, must be born and grow old in it to become a perfect Master; and that he would not from his Youth have Travell'd so many Countries, as also that he would not have attained so much Learning and Knowledge, as his Actions demonstrate he had, especially in those four Principal Sciences required, to perform what he did, which are Astrology, Cosmography, Geometry and Navigation. But it is no wonder that *Justiniani* should dare to deliver an untruth in this particular, which is hidden, since in Affairs well known concerning his Discovery and Navigation, he has inserted above a dozen falshoods in half a Sheet of Paper in his Psalter, which I shall briefly hint at without staying to give him an Answer, to avoid interrupting the Series of the History, since by the very Course of it, and what others have writ on that Subject, the falsehood of his Writing will be made out.

The first therefore was, That the Admiral went to *Lisbon* to learn Cosmography of a Brother of his own that was there; which is quite contrary, because he liv'd in that city before, and taught his Brother what he knew. The second falshood is that at his first coming into Castile, their Catholick Majesty's *Ferdinand*, and Isabel, or Elizabeth accepted of his Proposal, after it had been seven years

bandy'd about and rejected by all Men. The third, That he set out to Discover with two Ships, which is not true, for he had three Caravals. The fourth, That his first Discovery was *Hispaniola*, and it was *Guarabani*, which the Admiral call'd *S. Salvador*, or *S. Saviour*. The fifth, That the said Island *Hispaniola* was Inhabited by *Canibals*, that eat Men's flesh; and the Truth Is, The Inhabitants of it were the best People, and most civiliz'd of any in those Parts. The sixth, That he took by force of Arms, the Canoo or *Indian* Boat he saw, whereas it appears that he had no War that first Voyage with any *Indian*, and continued in Peace and Amity with them till the day of his departure from *Hispaniola*. The seventh, That he return'd by way of the *Canary* Islands, which is not the proper way for those Vessels to return. The eighth, That from the said Island he dispatch'd a Messenger to their Majesty's aforesaid, whereas it is certain, that he was not first at that Island, as was observ'd, and he himself was the Messenger. The ninth, That the second Voyage he return'd with twelve Ships, and it is manifest he had seventeen. The tenth, That he arrived at *Hispaniola* in twenty days, which is a very short time to reach the nearest Islands, and he perform'd it not in two Months, and went to others much farther distant. The eleventh, That he presently made from *Hispaniola* with two Ships, and it is known there were three he took to go from *Hispaniola* to *Cuba*. *Justiniani's* twelfth falshood is, That *Hispaniola* is four hours distant from *Spain* and the Admiral recons it above five. And

further, to add a thirteenth to the dozen, he says, the Western point of *Cuba* is six hours distant from *Hispaniola*, making it further from *Hispaniola*, to *Cuba*, than from *Spain* to *Hispaniola*. So that by his negligence and heedlessness, in being well inform'd and writing the Truth of these Particulars, which are so plain, we may plainly discern, what inquiry, he made into that which was so obscure, wherein he contradicts himself as has been made appear. But laying aside this Controversie, wherewith I believe I have by this time tir'd the Reader, we will only add, That considering the many Mistakes and Falshoods found in the said *Justiniani's* History, and Psalter the Senate of *Genoa* has laid a Penalty upon any Person that shall read or keep it; and has caus'd it to be carefully sought out in all Places it has been sent to, that it may by Publick Decree be destroy'd and utterly extinguished. I will return to our main design, concluding with this Assertion, That the Admiral was a man of Learning and great experience; that he did not employ his time in Handicraft or Mechanick exercises, but in such as became the Grandour and Renown of his wonderful exploits, and will conclude this Chapter with some words taken out of a Letter he writ himself to Prince *John of Castile's* Nurses, which are these.

I am not the first Admiral of my Family, let them give me what Name they please; for when all is done DAVID, that most Prudent King, was first a Shepherd, and afterwards chosen King of JERUSALEM and I am a servant to that same Lord, who rais'd him to such Dignity.

(To be continued.)

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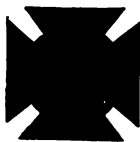
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Chicago, Illinois.*

CONTENTS FOR AUGUST.

THE MONTHLY ROUND-UP	41
The Silly Season, National Safety Spots, A Strike in Behalf of Humanity, Millionaire Legacies.	
BY WAY OF INTRODUCTION	47
Letters from Prof. James Bryce, M. P., Rev. Dr. Marcus Dods, Prof. Carpenter, Rev. Hugh Price Hughes, M. A., Rev. Dr. Henson, etc.	
PETER COOPER—FROM AN ALTRUISTIC STANDPOINT	49
BY PHINEAS DODDS, M. A., PH. D.	
WINNOWINGS	59
Extracts from, and comments on, some articles in <i>The North American Review</i> , <i>Review of Reviews</i> , <i>Atlantic Monthly</i> , <i>Arena</i> , <i>Harpers</i> , <i>Our Day</i> , etc.	
SOCIAL AND EDUCATIONAL CENTRES OF LONDON, PART I	70
BY C. J. PEER.	
AMONG THE WEEKLIES	73
Gleanings from <i>The Ram's Horn</i> , <i>Interior</i> , etc., etc.	
SOCIALISM AND THE AMERICAN SPIRIT	76
BOOK REVIEWS	78
CURRENT EVENTS	80
THE ALTRUIST'S CORNER	81
THE LIFE OF COLUMBUS	83
Written by his son, D. FERDINAND COLUMBUS.	
SOME ARTICLES IN THE MONTHLY MAGAZINES AND REVIEWS	v



PETER COOPER.

THE ALTRUISTIC REVIEW.

VOL. I.

AUGUST, 1893.

NO. 2.

THE MONTHLY ROUND-UP.

The record of the past few weeks gives us more food for thought than that of any other period during the last two decades. There has been a sort of a national round-up made by financiers. In the final count they became much alarmed at finding loss; their stock had ventured too far, and either grazing in marsh lands perished, or were driven off by the smaller and less scrupulous dealers to be sold and the proceeds wasted in riotous living. This caused considerable loud talk, accompanied by the usual gesticulation, and a panic ensued. The little bump of common sense, to whatever degree it may have been developed, refused in many cases to perform its proper functions.

One bank run followed another, until old established houses had to yield to the inevitable. It never occurred to many people that banks are not required, and never do, keep half their deposits in their vaults, and that such institutions could not, even in their palmiest days, stand long against "runs," unless aided by outside funds. So, failure after failure has been reported. In many cases, however, "failure was nothing more than temporary suspension, and the business has been resumed.

"THE SILLY SEASON."

It has been indeed a "silly" season, not in the usual English acceptance of that term, but it is being followed by more serious consequences.

There has been more dread, worry and anxiety, and by more people, during the last month than has been known for years.

Business approached a standstill. Men are not producers in such times. Money is not allowed either, to do its more than mechanical work in the fields of production. Those who have it hold it fast. This phase of stringent times is of itself enough to make a very perceptible deficit in the returns from every source of business enterprise. What is needed just now most of all is confidence. Money brings good rates, and unquestionable securities can be obtained. Let money go, on proper security, and allow it to become a producer *per se*. Then let men work, if not at the old scale of prices, then at a little less figure, until public confidence is established. The stringency, to most men, is seen as a bug through a microscope. It appears many times greater than its real proportions.

WHAT WILL IT TEACH US?

The question the thoughtful man naturally asks himself is: What lessons are to be gleaned from these experiences. Peter Cooper, as we shall find in another column, lived almost a century and passed through ten different panics. So there have been panics and there will be panics, from the simple fact that it is a most difficult thing to teach a man anything. The causes are essentially the same—a disregard of the simple laws of political economy. Years of progress and successful business ventures gradually begets over-confidence. Valuations of all sorts become inflated. Many things pass at fictitious prices, until finally some sober, level-headed man begins to count his p's and q's, and concludes that valuations

must come to their proper plane. His banker, possibly, has much inflated stock as security. The money is withdrawn; the example is followed by others; then, it may be, the wire announces the failure of such and such a trust company, and like a prairie fire before a driving wind, disaster reaches to the very limits of the land. It must follow that inflated valuations bring loss, but not necessarily a panic. There is a common sense way of approaching approximately true values. It never rests on speculation.

Let this common sense be mixed well in all business methods. Disrobe business ventures of that element of gambling which too often prompts men to buy almost worthless properties in the hope of selling again at large advances—but it will avail little. Another quarter of a century will not roll around until history will have to record another panic.

What drunkard ever kept out of the ditch because as a child he was filled with horror at the sight of a man "dead drunk?" It is a very difficult thing for men to learn, other than by experience.

NO PANIC IN PHILANTHROPY.

It is an encouraging fact that with all the cry of hard times there is still seen the development of the philanthropic. The end of this century will go down in history as the beginning of the age of philanthropy and practical Christianity. It is the beginning of the realization of higher ideals. A fire at the World's Fair, resulting in a loss of life to several firemen, has so appealed to this later growth of the altruistic, that a purse of nearly one hundred and fifty thousand dollars has

been contributed as a relief fund for the families of the unfortunate men. True, the circumstances, publicity and many other things doubtless made the appeal more effective. It shows, however, the growth of the charitable spirit. It is to be hoped that the fund will be invested, so that it may be a permanent fund, the interest going to the deserving; and when the present families need no further aid, let its income be devoted to those who may in the future have as great claims upon its bounty.

NATIONAL SAFETY SPOTS.

It is not yet half a century since the Cooper Institute was presented to its trustees for the advancement of the deserving youth of New York City—the first of what now is an army of national safety spots. Almost every large city has an institution whose work and aims are in harmony with the mother of them all in New York City. Too little is known of the coming value to the nation of these centers of social and intellectual intercourse.

THE ARMOUR INSTITUTE.

Few people who have seen or heard of the Armour Institute realize what a rôle it may some day play in the history of the commonwealth. There is already in this city such a mixed population as can be found in no other place—London not excepted.

It would be a difficult task indeed to attempt any social forecast of probabilities which may arise in American cities. What the later development of the heterogeneous mass of human beings which go to make up this city will be no man can tell. That there will



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come a time when Chicago's element of discontent will grow and assume proportions which will make the coolest head lie uneasy upon its pillow, is evident to every thinking man. The time, however, is not yet upon us, and we are prone to shirk responsibility.

A few months ago I attended a committee in East London. Representatives were there from a large number of the philanthropic organizations of that multi-peopled city of nearly five millions. Church of England, Nonconformist, Catholic, and Free Thinker sat side by side about that table, discussing what was best for their common good. A distinguished lady remarked that funds were not coming in as fast as their needs were growing, and that something must be done to make the people give. "I think," she continued, "we must organize another meeting of the unemployed on Tower Hill." The speaker little thought of what possibilities might arise from such a gathering. As I walked away with one prominent in work among the poor, I asked what was to hinder those unemployed from destroying large portions of the city, or may be many lives. If a leader should rise up from among them and march at their head, he might lead them to deeds which would rival the Reign of Terror in France. His reply was significant. London was almost at their mercy at such times, and doubtless would not escape, but for the influence of the Polytechnics, Toynbee Hall, People's Palace, University Settlements, Y. M. C. A.'s and the various missions. The influence of these centers permeating every quarter of the city assures the most wretched that, whatever may be his circumstances, there is still a bond of union—a link uniting the two extremes of the city's population. And so the day will come when Mr. Armour's Institute, and others which are yet to be founded by men of broad and deep sympathies, will prove the salvation of property

and life in this great city. Their's will be the tie which binds rich and poor, and the latter will not be easily led by anarchy to sever a common bond. They are not ungrateful.

HOW IT CAME TO BE FOUNDED.

Just a word as to the Institute and Mr. Armour's work. Some three years ago Mrs. Armour, Mr. Armour and a brother established a small mission. This in the meantime has grown into the present mission, which is just opposite the Institute. This mission now has in its Sunday school an attendance of seventeen hundred. One hundred and twenty attend its kindergarten, an average of one hundred and seventy-five claim aid from its free dispensary. Boy's brigade numbers one hundred and twenty; girls, seventy. Two physicians are in attendance at the dispensary, and the work is constantly extending and radiating its influence among the people.

The Institute proper, which is a later development, and probably an outgrowth of the little mission founded three years ago, is in full harmony with the workings of the Cooper Institute of New York, and Quintin Hogg's Polytechnic in London. Rev. Dr. F. W. Gunsaulus, one of the most influential and untiring of the Chicago divines, has been placed in charge. There will be the usual departments: Mechanical, Mining and Electrical Engineering, Architecture, and Academic, and in addition, the only schools of Domestic Arts and Library Science in the Middle States. These departments are being fitted up with the latest and best equipped appliances, and will be presided over by thoroughly competent instructors. Dr. Gunsaulus is but thirty-five, but so thoroughly wide awake and conversant with what is best and progressive, that he seems admirably adapted for the position of President.

We shall watch the growth and influence of this most important one of the social

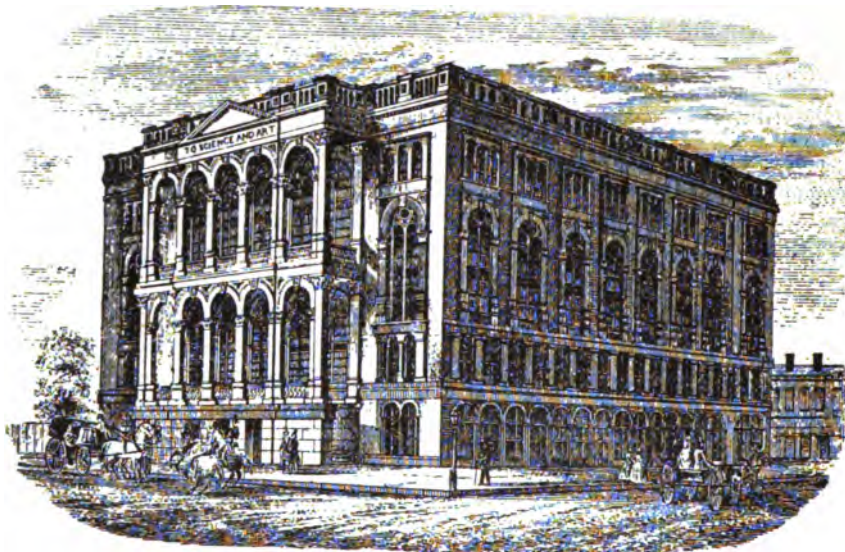
centers of Chicago. It is to be hoped its promoters will not aim above the heads and means of the deserving poor.

WORLD'S CONGRESSES AT CHICAGO.

It would be unjust at this time to make any attempt to measure the influence of the various congresses held at the Art Institute. The attendance has not in every instance been all that could have been wished, but for the most part the papers prepared, and the

THE NORTH AND THE SOUTH AGAIN SHAKE HANDS.

When, a few weeks ago, at West Point, the widow of the great general of the civil war grasped cordially the hand of the widow of the President of the Southern Confederacy, there was in that act a new tie welded between the North and the South. Mrs. Grant and Mrs. Davis have, in this significant manner, given the nation a patriotic example



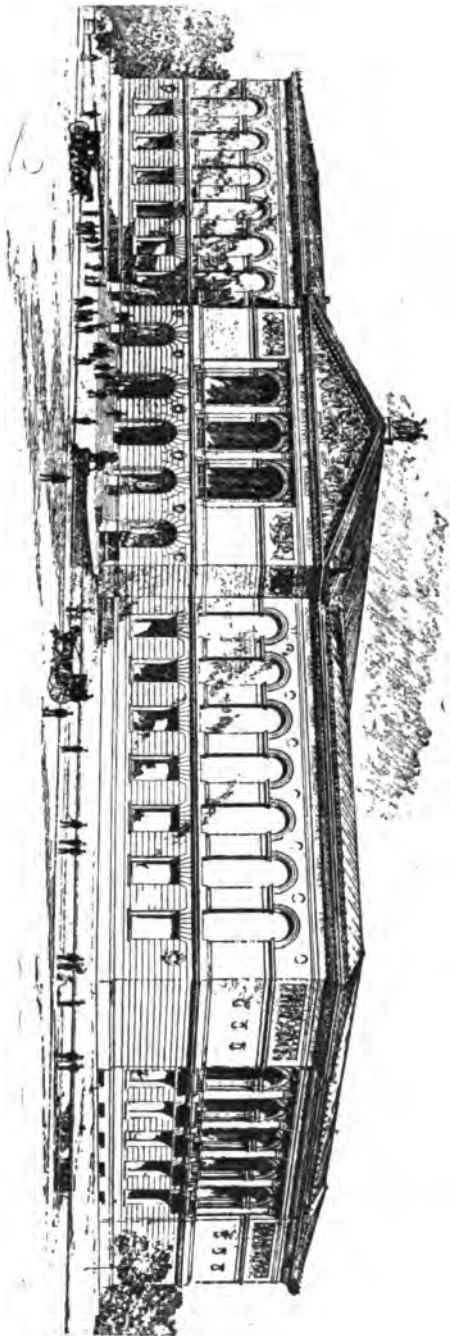
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addresses made, have been good. There will grow much good in the way of enlarged views from those who were here to brush up against each other; but the more telling influences will not be felt until after the reports are out and forwarded to the members and supporters of the different organizations. Then a careful perusal of the papers and speeches will inspire new thoughts, stimulate motives and strengthen new impulses. Much good is expected to result from the Parliament of Religions to be held next month.

which should not be forgotten—even during elections.

A STRIKE IN BEHALF OF HUMANITY.

When Congress, in February, 1890, authorized the President to conclude treaties of arbitration with other countries, few realized that this country had taken one of the most advanced positions that any nation at any time has ever taken. From the moment the action was taken, will begin an epoch in the history of international relations. Mr. Gladstone recently, in the House of Commons,



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SOME ARTICLES IN THE MONTHLY MAGAZINES AND REVIEWS.

NORTH AMERICAN REVIEW.

MAY.

The Behring Sea Case—HON. B. F. TRACY.
A Railway Party in Politics.
The Ann Arbor Strike.
Immortality and Agnosticism.
Which is the Best Form of Life Insurance?
The Hawaiian Situation.

JUNE.

The Lesson of the Naval Review—HON. H. A. HERBERT.
Who are the Greatest Wealth Producers?
A Look Ahead—ANDREW CARNEGIE.
Thirty Knots an Hour to Europe.
The Financial Outlook—HON. W. BOURKE COCHRAN.
The Art of Living Two Hundred Years.

THE ARENA.

MAY.

An American School of Sculpture.
Evolution of Christianity Prior to Dr. Abbott.
Women Wage-Earners.
Suicides and Modern Civilization.
Practical Theosophy.

JUNE.

Insanity and Genius.
The Liberal Churches and Scepticism.
Women Wage-Earners. No. IV.
Arsenic Versus Cholera.
Freedom in Dress.
Union for Practical Progress—B. O. FLOWER.
Islam Past and Present.

THE REVIEW OF REVIEWS.

MAY.

How a Socialist Millennium Would Work—EUGENE RICHTER.
Woman's Part in the World's Fair.
Greatest of African Hunters, Frederick Courtney Selous—W. T. STEAD.
The usual features of this "Busy Man's Magazine."

JUNE.

The Forthcoming Conventions.
Transit Facilities in Chicago and the Fair Grounds.
Art at the Columbian Exposition.
A Character Sketch of Sir Frederick Leighton.
A New Career for College Men.

THE FORUM.

JUNE.

Mr. Cleveland's Foreign Problems.
Paderewski in America.
Decadence in Modern Art.
The Great Pension Scandal.
American Literary Criticism.
The Financial Excitement and its Causes.
Educational Progress and Reform.
College Men First Among Successful Citizens.
Our Public School System.

GODEY'S.

MAY.

"World's Fair Inaugural Number." Water Color Portraits, Mrs. Potter Palmer, Mrs. Frederick S. Winston.
A Harvest of Tares—Hjalmar Hjorth Boyesen.

JUNE.

Judy Robinson—Mellener—Lee C. Harby.
Portraits, Miss Winnie Davis, Miss Estelle Doremus.
A Modern Orpheus.
The Women of Alaska.
The MacIn-Doré Duel.
A Domesticated Genius.

PETERSONS.

JULY.

The Forest's Last Stronghold.
The Luxury of Grief—OPIE READ.
Some Pacific Writers.
A Shelf Full of Western Books.

COSMOPOLITAN.

MAY.

The *Cosmopolitan* is characterized by all that push and energy, backed up by capital, can do. Its articles are all readable and the illustrations beautifully done. The illustrations for the article "In the Footsteps of Dickens" at once catch the eye of any who happen to know London. W. D. Howells continues "A Traveler from Altruia."—"American Society in Paris" is interestingly illustrated. Among other articles in this number are: Henrik Ibsen's Poems; English Postal Reformers, T. L. James; Crinoline Folly; A Revolution in the Means of Communication.

JUNE.

The City of Brooklyn—MURAT HALSTEAD.
The Chase of the Congo.
The Rise and Decline of the Hawaiian Monarchy.
The Merrimac and the Cumberland.
Muhammed Baber.
The Deserted Homes of New England.
The First Woman of Spain.
In the Cypress View Neighborhood—OPIE READ.
Notes of the Brussels Monetary Conference.
A Traveler from Altruia.

THE ATLANTIC MONTHLY.

MAY.

The Columbian Exposition and American Civilization.
"Tis Sixty Years Since" in Chicago.
European Peasants as Immigrants.
Hawthorne at North Adams.
A Century of French History.

JUNE.

New Facts Concerning the Pantheon.
At Four O'clock in the Morning.
A National Vice.
Womanhood in the Iliad.
The Future of Local Libraries.
The Educational Fund of the North-West.

THE ECLECTIC.

MAY.

The New Spirit.
The Gods of Greece.
The Dream as a Revelation.
The Search After Culture.
Hippolyte Taine.
Recent Science.
What is a Nation?

JUNE.

The Social Remedies of the Labor Party.
The Common Sense of Hypnotism.
Religion, Reason and Agnosticism.
Scenery and the Imagination.
Every-Day Athens.
Tennyson as a Nature-Poet.

THE CENTURY.

MAY.

Recollections of Lord Tennyson.
An Embassy to Provence (Conclusion).
Personal Impressions of Nicaragua.
The Chevalier de Resseguier—THOMAS BAILEY ALDRICH.
Joseph Bonaparte in Bordentown.
Leaves from the Autobiography of Salvini.
Relics of Artemus Ward.
An Inside View of the Pension Bureau.

JUNE.

College Athletics.
Notable Women.
An Hour with Robert Franz.
The Public Health.
With Tolstoy in the Russian Famine.
In Cow-Boy Land.

SCRIBNERS.

JUNE.

Life in a Logging Camp.
Under Cover of the Darkness.
An Artist in Japan (Concluding Paper).
The Birds That We See.
The Opinions of a Philosopher.
The One I Knew Best of All.

OVERLAND MONTHLY.

MAY.

Architecture in San Francisco.
A Hypnotized Ghost.
Jose and Téo.
The Dance of Peace.
Silk Culture as a California Industry.
A Forgotten Page of History.
Some Realism Regarding Silver.

JUNE.

Pomo Basket Makers.
The American Private Soldier.
Frauds of Marine Underwriters.
The Cruise of the Yacht Chispa.
Old Camp-Fires Re-kindled.
Recent Fiction.

THE MONIST (QUARTERLY).

APRIL.

Religion and Modern Science—PROF. F. JODL.
The Superstition of Necessity.
The Issues of "Synecism."
The Fourth Dimension.
The Religious Outlook in France.

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TESTIMONIALS.

DR. J. M. FREWIN, 604 Chamber of Commerce Bldg., Chicago. JUNE 25, 1892.
DEAR SIR:—I have used four bottles of *Frewin's Hair Restorer* and find it has killed all dandruff and makes my hair grow rapidly, and has a tendency to prevent its turning gray. Yours truly,
F. S. HANSON,
145 West Lake St., Chicago.

DR. J. M. FREWIN, 604 Chamber of Commerce Bldg., Chicago. JULY 2, 1892.
DEAR SIR:—I have used three bottles of *Frewin's Hair Restorer* and can say it has done as represented. It stopped all dandruff, made my hair grow and turned my gray hair to its original color again. Respectfully,
FRED. HY. ROGERS,
2004 West Lake St., Chicago.

FEBRUARY 4, 1893.
DR. J. M. FREWIN, 604 Chamber of Commerce Bldg., Chicago.
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WARD B. SHERMAN,
132 La Salle street, Chicago.

DR. J. M. FREWIN, 604 Chamber of Commerce Bldg., Chicago. OCT. 12, 1892.
DEAR SIR:—I have only used three bottles of your wonderful *Hair Restorer* and gladly add my testimonial that it has done as represented. I found it to do all that is claimed for it. My age is now seventy-three years. Very respectfully,
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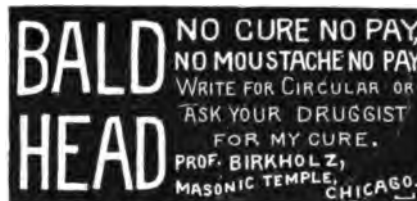
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400	" "	1890.	" 500 "	200,000
1200	" "	1891.	" 500 "	600,000
3000	" "	1892.	" 500 "	1,500,000

POPULATION....

Population in 1890, 250 people. It now claims 1,500, and before 5 years will have 20,000, and it is to-day the best point in the United States to make real estate investments that will pay certain returns and immense dividends.



BIRD'S EYE VIEW OF IDAHO FALLS, IDAHO.

CITY LOTS IN IDAHO FALLS....

No city has ever become wealthy or prominent without opposition. It is easy to criticise. A few years ago city lots in Chicago, Portland, Omaha, St. Paul, Minneapolis, Denver and other cities of importance were severely condemned by the "wise ones." They said no one of sound mind would put money in town lots, in these places. But a few short years have intervened and the "wise soothsayers" are still as poor as church mice, and those who invested in city property, while it was yet cheap, are now the financial kings, millionaires and wealthy men and women of these cities. History repeats itself. Again there is an opportunity. This time at Idaho Falls, Idaho. City lots can be purchased to-day in Idaho Falls at from \$50 to \$200 each, and we prophesy that in five years time they will be worth from \$500 to \$10,000 each. The time to buy is when the opportunity knocks at your door.

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favoring such a treaty between England and America, referred to it as "a strike in behalf of humanity." "There are no words which the mover and seconder of the resolution could use for the purpose of extolling arbitration over war, which would be too strong for him to subscribe to. War had lately found out for itself new means of inflicting suffering upon humanity, under the name of militarism, even in time of peace, and even compatible with an honest and honorable intention to promote peace; he could not question that intention, nor could he question that militarism in itself was a tremendous scourge and curse to civilization."

TRAITS OF THE SAVAGE IN US WHICH SOMETIMES COME TO THE SURFACE.

On the other hand, while we so often take advanced positions regarding those things which promote human welfare, we are being constantly shocked by the cruelties which are so frequent throughout the land. During the year 1889 there were recorded ninety-five lynchings of blacks by the whites; 1890, one hundred; 1891, one hundred and sixty-nine. Mobs during President Harrison's administration burned alive thirteen colored people. To read the accounts of some of these inhuman acts makes the heart sick. We have no adequate record, but it is a question whether uncivilized beings in any part of the world, have gone to greater extremes. From one account quoted in *Our Day*, by Joseph Cook: "When stripped to the waist Henry Vance, the father of Smith's victim, his son, and two uncles of the child, gathered around him and began to thrust red-hot irons under his feet. Every contortion of his body and every groan that escaped his lips brought forth shouts of approval. . . . The red-hot irons burned into his flesh deeper and deeper. . . . Finally the irons were rolled up and down the stomach and arms. . . . The climax was reached when the irons were thrust into his eyes,

burning the balls away. Then they were thrust down his throat. Still he lived and writhed and suffered. When the relatives had glutted their vengeance, a great mass of combustible material was placed under the scaffold, oil was then poured over Smith, the platform, and the fuel, and a match applied. As the flames shot upward Smith was seen amid the fire swaying back and forth. He became still, and all thought him dead. The fire burned the ropes that bound him and he fell upon the burning platform. He then began to toss and roll about as the flames rolled and hissed around him. It seemed impossible that anything could have lived for a moment in what was almost a furnace. . . . After a lapse of ten minutes, to the surprise of all, with a desperate struggle he pulled himself up by the railing of the burning scaffold and rolled out of the fire below. Men on the ground thrust him into the burning mass. Again he rolled out, and was again thrust in, to roll out again. A rope was tied around his neck and he was dragged in and held until life was extinct." Can we realize that this horrible deed was done by men so like those with whom we mingle that we could not pick them out? Only a few days ago a murderer was taken from the jail, and hung, then his body filled with shot, and taken down, a rope was put around the neck and the mob went howling through the streets, dragging the lifeless form. And this was in Denver. These things are enough to feed pessimism, and yet pessimism would add ten fold to present horrors. There seems to be something in man which, when aroused, goes to as great or even greater extent than the fury of the beast. Is it any argument in favor of evolution?

WAYS OF HOPE IN ABUNDANCE.

But the other side again is more hopeful. The better classes of people everywhere, of course, condemn cruelty to man or beast.

The enlistment of the youth of the land in work looking to the ennobling of manhood and womanhood is most significant.

YOUNG PEOPLE AND THEIR ORGANIZATIONS.

In the great convocations of the Epworth League, the Christian Endeavor Society, and the Baptist Young People's Union, the attention of the world has been called once more to the efficiency of the Christian Church. Cleveland, Ohio, was the place of the Epworth Convention, and thither the hundreds of delegates went in the beautiful days of June. The Endeavor Convention was held in Montreal, and that of the Young People's Union in Indianapolis, both in the early part of July, and both largely attended. No one can estimate the influence of these organizations. They emphasize the aggressiveness of youth in grappling with the giant evils of the day. The power of aggregate consecration is also exemplified. The fact that the Montreal and the Indianapolis meetings did not fulfill expectation in attendance, is no evidence of the waning of the movement. This thing is of God, and will succeed.

From our own point of view, we hail with delight the zeal and activity of these young people. We feel certain that whatever calls attention to loyalty to Jesus Christ, will broaden mind and make it generous. The millions of younger Christians are being trained in these societies to organize and further humane charities. There is, too, a growing desire to know more of other's peculiar views. Affiliation or federation it may be called, but such mingling leads to genuine coöperation. Such intercourse has done much to consolidate the present front of Christianity against impending evils. This is all good. As the movement advances it will appear that the Word of God must be the rule of life, and the spirit of Christ the true impulse.

Each division of this work of the young people shows marvellous growth. The societies are counted by the thousands, the membership by the hundreds of thousands into the millions. These have not failed to estimate aright Protestant and American liberties. On temperance, the observance of the Sabbath, and social oppression, they have contended for the right, and this always implies the best interests of the race, whether in spiritual or material concerns. There is no reason to think they will shrink from the performance of any duty at any time when the gospel and the church demands their unified assistance.

A HUNDRED MISSIONARIES.

The International Missionary Union recently held its tenth annual meeting at Clifton Springs, N. Y. The organization is composed of returned missionaries of all evangelical churches. All the ends of the earth sit down in these conventions to examine methods of work, look over educational, benevolent and evangelistic plans, tell of experiences, and incite to deeper spirituality. The Union embraces about 500 members, and represents American, Canadian, English, Baptist, Wesleyan and China inland missions. Over an hundred met this year, coming from Assam, Burmah, India, China, Japan, Siam, Turkey, Syria, Persia, Bulgaria, Italy, Africa, Mexico, West Indies, Guatemala, Paraguay, Micronesia. The length of Christian service abroad of these missionary servants of God has amounted to 1,159 years. The sessions are devoted to international and interdenominational discussions. The recent conference considered the following subjects: "The attitude of the Moslem mind toward Christianity," "The Church of Rome an obstacle to the Gospel in Heathendom," "The duty of the British and United States governments towards protection of missionary interests in Turkey," "Dervish Pantheism," "Hindrances to missionary work in Japan," "The

Chinese Exclusion bill and its bearings on missionary interests in China," "Banter Superstitions," "Traces of pure religion in heathendom." These topics show the comprehensiveness of discussion and the aims of the society. It is a glorious fact that Christianity is becoming more compact, more true to essential principles of work. No well-wisher of his race can fail to read the signs of the times. The time is rapidly approaching when Christ's work will demand all the attention of the Church, and minor considerations will be subordinated to the real purposes of the kingdom.

What a close observer of this conference remarked concerning its deliberations will be true of all bodies of God's people. "I have made," said he, "this meeting a careful study, and with all who have taken part I have failed to discover one reference that would lead me to distinguish the denominational tendency of any speaker." May the time soon come

when each Christian will recognize in his brother a conscientious and devoted follower of the Lord Jesus Christ."

MILLIONAIRE LEGACIES.

With the death of Leland Stanford and Anthony J. Drexel, two of the world's philanthropists are no more. Each has left a monument which will endure longer than marble. Each has founded institutions, designed to elevate the youth and point them to better things, by developing their intellectual and social natures. Stanford founded a great university. Drexel left a great institute in Philadelphia, and their work, the best work for humanity, begins only shortly before their death. We have in their lives an excuse for millionaires, and an example in the disposition of their wealth that is worthy our emulation. Why may not the millionaire be called of God to do his part toward amelioration as well as the minister of the gospel?

"BY WAY OF INTRODUCTION."

In the July number of this REVIEW I published a few pages of very encouraging letters which had been received from well-known men. Lines of congratulation and words of cheer have come from all parts of the land, and from England and Germany. Some letters and a few excerpts from others are given below. They command our best respect, as they are, for the most part, from men who have to do with the great problems of humanity.

Rev. F. W. Gunsaulus, D.D. :

There can be no question concerning the worthiness of your purpose, and the nobility of your success.

W. T. Stead, founder of Review of Reviews :

I am extremely interested in your enterprise. I shall be delighted to give you any help I can.

Rev. J. L. Withrow :

Your aim is excellent, and my good wishes are for your success.

Joseph Cook :

Your purposes, as to a new magazine, are certainly noble.

Rev. Dr. Boardman :

Altruism is the instinctive yearning of the best hearts of Christendom to-day; and it needs an outlet for expression.

Thomas Wentworth Higginson :

The suggestion seems to me a good one.

Count Bernstorff (Berlin) :

I think your plan a very good one.

Rev. F. A. Noble, D.D. :

The times have suggested the idea of an ALTRUISTIC REVIEW, and made it possible. It would seem as though the times demand the issuing of such a Review.

Excerpt of Letter from Rev. Marcus Dods, D.D.:

23 GREAT KING STREET, EDINBURGH,
26th June, 1893.

DEAR SIR: I am forcibly convinced that at the present time *any* periodical which is made sufficiently interesting will win a large circulation. Editing is quite a gift. The true editor is born, not made, and if you feel an impulse that way there is no question that the field is open. . . . I should say that a wisely edited social paper, which could be read in families and so ably conducted as to command attention might do great good.

Yours sincerely,

MARCUS DODS.

From Rev. J. Estlin Carpenter, D.D., Professor at Oxford, England.

109 BANBURY ROAD, OXFORD.
June 18, 1893.

DEAR MR. CUPPY: I am deeply impressed with the reality of the sympathy now spreading among different religious bodies, and the plan for your great Parliament of Religions excites my highest admiration. Only in your country could such a conception be carried out. . . . A good epitome of social progress, month by month, as seen in the different forms of religious and philanthropic energy, would be intensely interesting. It would help to focus thought and feeling, and bring scattered workers into some sort of relation with each other. . . .

With sincerest good wishes and all friendly remembrance,
Believe me, truly yours,

J. ESTLIN CARPENTER.

From Prof. James Bryce, M.P., and member of Mr. Gladstone's Cabinet, Author American Commonwealth, etc., etc.

HOUSE OF COMMONS, July 24.

MY DEAR SIR:

I have to thank you for the copy of the ALTRUISTIC REVIEW you have been so kind as to send me, which I have perused, so far as pressure of work has permitted me, with much interest. The object you have in view is an excellent one, and the efforts you are making cannot but fail to do good. How far there is room in the United States for such an organ is a matter on which I am scarcely competent to offer opinion, because I know that many new periodicals have lately been established there, but you have collected a great deal of interesting matter—and there must be a large circle of readers in sympathy with your aims.

I am, faithfully yours,

Dr. H. A. Cuppy, Chicago.

J. BRYCE.

From the Rev. Hugh Price Hughes, M. A.:

8 TAVITON STREET, GORDON SQUARE, W. C.
LONDON, June 13, 1893.

DEAR SIR: Mr. Price Hughes wishes me to acknowledge the receipt of your interesting letter and to say that the whole programme which you have sketched for the projected new review seems to him to be a very fascinating one. And if you are able to realize your ideal, the contemplated ALTRUISTIC REVIEW may be of great service.

There is one feature of recent humanitarian work in London that seems to Mr. Price Hughes to be very significant. There is not a single humanitarian movement in London that has hitherto succeeded in achieving real and lasting success unless it has been founded on a distinctly Christian basis. It has proved impossible to support the ethics of Christianity without the life of Christianity. They cannot be separated. The title you have selected seems something like an attempt to separate the modern humanitarian movement from its necessary Christian root. Nothing could be more beautiful or pathetic than the strenuous attempts that have been made by high minded men and women to work great humane reforms without the Christian motives and the help of Christ. As a matter of fact every such attempt in London has speedily ended in failure. Mr. Price Hughes does not think it necessary that the Christian motive and the Christian science of power should be unduly obtruded. But as you have asked his opinion he feels bound to call your attention to the fact that Altruism, apart from Christ, is full of beautiful aspirations that one never realizes.

Yours sincerely,

Dr. Haslitt Alva Cuppy.

PERCY L. PARKER.

From Rev. P. S. Henson, D.D.:

3249 SOUTH PARK AVE., CHICAGO,
July 26, 1893.

MY DEAR MR. CUPPY: Mr. Joseph Cook says that "Altruistic is rather a long and hard word to go into the title of a periodical intended for general circulation," but the thing which it signifies is still harder to get into the circulation of the body politic, or the body ecclesiastic; but it must come, or we perish. I welcome heartily any honest effort that is intended to hasten its coming. The projectors of periodicals with such a purpose do sometimes illustrate their own theme by sacrificing themselves in this service of faith alone. I trust, however, that your effort may be a pronounced success. It ought to be, and I am greatly pleased with your initial number.

With best wishes, yours,

P. S. HENSON.

From Rev. W. N. Wyeth, D.D., of Philadelphia.

CHICAGO, July 25, 1893.

MY DEAR MR. CUPPY: The enterprising spirit in which the ALTRUISTIC REVIEW is started, as well as the noble aim of the periodical, commands my admiration. Were it to fail, as it will not, this admiration would remain, supported by the consciousness of a greatly advanced ambition in educated young men, as evinced in its founders. There may be little virtue in this conception, on account of the point of sympathy between my own and its work, yet it is pleasurable in the extreme. As a scheme for money it could not have had its birth; but as an aim to join the minority in seeking and developing the good that resides in our de-

praved natures, it is certainly very admirable. It will winnow and garner, and waiting hundreds will rise to call it blessed.

Seek the writers who have sympathy with your ruling idea, yes, and those of the opposite class, that these may serve as prod and stimulus to those. You will not fear criticism, neither will you court it; but under the shield of an Altruistic faith, you will be safe from fiery darts. Fear only indifferentism and dull mediocrity, for they are a millstone to the neck. Beware of depression through those who think that to be a youth is a disqualification, in the department of letters. And may your star ever be in the ascendant.

Very fraternally, W. N. WYETH.

PETER COOPER.

FROM AN ALTRUISTIC STANDPOINT.

What thoughts sometimes struggle for existence in the mind of the child, as he sits, apparently in dreamy meditation, among his toys, are never recorded. And yet to the careful student of human nature, the child is already a very true indication of what the man will be. Sympathy on the one hand and selfishness on the other are probably traits which show themselves earliest in the development of humanity, nor is any one very certain how much or how little of selfishness is a part of his make up. No man ever became great in any particular sphere who did not show from childhood some of the essential elements which led to his brilliant career.

AS TWIG IS BENT SO GROWS THE TREE.

It is also true that many who in early youth have traits, which prompt aspirations for a career furnishing every laudable pretext for their having been born, allow environments, unrestrained tendencies and utter neglect to crush out all of their nobler aspirations. The mass of mankind lose sight of the fact that noble aspirations must be cultivated. The best that earth gives is produced

in its highest form by cultivation. Weeds only thrive without care. And though this truth is recognized by all, so few think to apply it to themselves. Not a little, quite naturally, depends upon conditions. Environments are not always conducive to growth, and there is a vast difference in *material*.

Just one other general observation before we pass to the consideration of the subject of this sketch.

THE PROXIMITY OF EXTREMES.

In the July number of this REVIEW, a writer called attention to the fact that genius and insanity were so closely allied as to make it often difficult to distinguish the one from the other. We are often reminded, too, of the fact that the sublime and the ridiculous approach each other until they meet. Did it ever occur to anyone that our so-called "society" people and the "submerged tenth" approach each other in this,—that each gives to the world about an equal number of people who attain to any considerable plane above their fellows, the poverty of incentive, impulse and aspiration in the former, equaling

the poverty of this world's goods in the latter.

Society people, of course, feel their superiority—but in results it is like unto those of the egotist. Cold, merciless history will pay as great tribute to the poorer people as to the "social set." The progress of the world owes as much to the one as to the other. There may be some advantages in having been born in poverty.

CITIES SOMETIMES THE BIRTHPLACE OF GREAT MEN.

Cities are not, as a rule, the birthplaces of great men. London has given us quite a list of historical worthies; but London is an old town, and has had opportunities enough. New York, whatever she has done since or may do in the future, before her population had very much exceeded twenty-five thousand, had been the fortunate birthplace of one whose life will never lose its attractiveness, or cease to be both an incentive and an example to those who love their fellows and have the uplifting of humanity at heart.

BORN IN NEW YORK.

February 12, 1791, in what was at that time Little Dock street, near what is now Water street, New York City, was born Peter Cooper. His father, who had served as a lieutenant in the war of Independence, and was at the time a maker of hats in New York, seemed to have had an intuitive faith that the new born infant would amount to something, hence he was called Peter, after the bold, progressive and energetic apostle. His mother grew up among the Moravians in Pennsylvania. Whatever advantages she had in the way of an education she obtained from them. No doubt the thrift and economy, which so largely characterized Mr. Cooper's life, was inherited from the Moravian element in his mother's people.

THE FATHER AS A BUSINESS MAN.

The father, a well-meaning and energetic, but changeable and shiftless sort of man, was never long content in one place. Well enough was never good enough for him. His motives, indeed, were not to be questioned, but his judgment was too often faulty. Soon after the birth of the promising boy, although doing a good business, the family removed to Peekskill, where they expected fortune to smile still more benignly, and for a time it seemed that their best expectations would be realized. Peekskill did for a time prove a better business point. The hat factory was established and a "general" store opened.

HE BUILDS A METHODIST CHURCH.

Prosperity smiled upon their endeavors, until the father, largely from his own means, built a Methodist church, and threw his house open to all the "circuit riders" and whoever came along claiming to do good in the world. The fame of the hospitality of the Peekskill home spread far and wide and brought in ample returns in the way of circuit riders and their horses—always hungry.

CIRCUIT RIDERS AND THEIR HORSES EAT HIM OUT OF HOUSE AND HOME.

Very soon the resources of the family were taxed to their uttermost, and Peter, not yet so high as the chair back, had to devote all his strength to adding his mite to the income of the family. He began work in the hat factory at seven years of age. But the finances of the family did not flourish and the father began the brewing of ale. But success did not follow this venture. The youth had scarcely learned the business before the outfit was sold. We next find the family in Catskill making brick, but poverty was after them. The grandmother "way down" in New York sent money to help the family back to that city. Brooklyn was the next home and the brewing of ale the next business venture. Again they met failure, again the family moved—to New

burg-on-the-Hudson, where Peter himself, now older and stronger, so aided in the work and management that the venture proved passably successful.

YOUNG COOPER INVESTS IN LOTTERY TICKETS.

It was at the age of about sixteen years that Cooper made, according to his own statement, one of the most fortunate investments of his life. He had never known other than constant struggle for existence. By sacrifices, such as few young men know to-day, he accumulated about ten dollars. This sum he wished to invest in something that would bring him large returns. A friend suggested lottery tickets and—he lost as men usually do. The fortunate part of the investment was the wholesome lesson the young man had learned. Luck was henceforth to him the “wheel of fortune turned by common sense, applied to common events,” and not that vague, visionary, indefinable something which many think it.

HIS EARLY EDUCATION.

“My only recollection of being at school,” he says, “was at Peekskill, where I attended three or four quarters, part of the time, probably one-half of it, being half-day school.” No doubt the record made by the grandfather, John Campbell, had much influence upon the after career of the philanthropist. He had served in the Revolution, and had advanced for the cause over one thousand guineas,* not a small sum in those days. The occasion of his death shows what a high sense of duty he had. At the time of the outbreak of the yellow fever in New York in 1795, he was an alderman. He refused to leave the city at the time when he was most needed, and soon after contracting the fever died.

PETER COOPER LAUNCHES OUT ALONE.

The subject of this sketch was about seventeen years old when he left the home,

returning to New York to make his fortune. He was soon working at a coach maker's as an apprentice. He was bound for four years, receiving board, lodging, and twenty-five dollars a year for clothes. During these years there is record of little in his life that any one would object to. He studied assiduously as he found time, or did wood carving or light work of any sort which might add to his meager income. At the end of his apprenticeship he was appreciated by his employer, who offered to start him in a shop of his own; but the young man refused, having no desire to contract debts.

COOPER AT TWENTY-ONE.

“Twenty-one years old, small in stature, still weak from overwork in his childhood, a master of one trade, with a good knowledge of three others, an education picked up in scraps at odd times, and having all his earthly possessions in his pocket and in a bundle on his back, Peter Cooper left the coach factory to seek his fortune. He knew that he must depend upon his own exertions for success, and he determined that he would exert himself to the uttermost.”

Young Cooper had long shown much of the inventive genius. It is said that Robert Fulton called to see a scheme which he had originated for propelling a ferry boat by means of compressed air, but it did not please the great steamboat man who without remark turned and walked away.

Probably the most important invention of his was made during his apprenticeship to the coach builder. It consisted of a machine for mortising hubs, which if not at this time was, but a few years ago, still the machine most largely used for that work.

One of his inventions he sold for some small consideration. This was a device known as the endless chain, to be used in moving canal boats. It was considered a great labor-saving invention, but the farmers

* This sum was not returned until the Government satisfied the claim in 1833.—ED.

along the canals, who had been accustomed to sell feed for mules and horses pulling the boats, objected so strenuously that the invention was never put to practical use. We find him next working in machine shops, earning one dollar and a half a day. He continued in this work of manufacturing machines for shearing cloth until his genius suggested certain improvements which he covered by patent, and soon after started making the improved machine "on his own hook." The first fruit of his labor was sold to Mr. Vassar, of Poughkeepsie, who later founded Vassar College.

AN INVENTION WHICH FACILITATES HOME LIFE

Mr. Cooper had married while earning his dollar and a half a day. In the meantime he had perfected another invention possibly indirectly a result of his matrimonial venture. It was "in harmony with the new pacific conditions (the war of 1812 had just closed) of the country, and the immediate sale it met with proved the adaptability of the inventor's genius." It was a self-rocking cradle for a baby, with a swing arrangement over it to keep off the flies, and the further contrivance of a musical box to lull the infant to sleep." It is related that a Yankee peddler, happening along that way, was so overcome by the cleverness of the arrangement that he at once offered horse, wagon and contents for it, and to send a hurdy-gurdy in addition upon his arrival home.

Young Cooper's father seemed to grow even more improvident or unfortunate. The son gave him most of the savings and profits of his machine and assumed his obligations, which he afterwards paid as they fell due. When he had accumulated a little money, he bought some property near the site of the Cooper Institute, and embarked in the grocery business, and later bought a glue factory. From this time forward his business interests prospered.

INVESTS IN REAL ESTATE.

He was able, in 1828, to buy three thousand acres of land at Baltimore. He had taken at first only a share of the land, but was left by the company to pay for all of it. This investment doubtless prompted him to build the first locomotive, which was called the "Tom Thumb." A new railroad was to be opened to Baltimore, but the projectors had become discouraged and were on the point of giving it up. This meant disaster to Cooper.

HE BUILDS AND RUNS A LOCOMOTIVE.

The engine was built, largely by him, placed on the rails, and, his own engineer, successfully run. The opening of the road made it possible to develop the iron industries of Trenton, Phillipsburg, and Durham. Business ventures prospered in a remarkable degree; but any who think Cooper's chief aim was his business enterprises do him great injustice. It was probably during that four-years service of apprenticeship to the coach builder that his heart went out in sympathy for the many who were ambitious like himself, and without the means of helping themselves to a betterment of their condition. And this sympathy led to a vague but none the less definite purpose to do something to help such persons to help themselves. We have seen how the humanitarian was shown in the lives both of his father and grandfather. Speaking of the influence of one's ancestors, Mr. Cooper once said: "Their acts may serve as examples to be followed, or as warnings of what must be avoided. The acts of my ancestors, at all events, serve as both. They set me a glowing example of patriotism and devotion to humanity, and they supplied me a warning against business carelessness and getting into debt." And the point which illustrates the breadth of his sympathies may be seen in the interest he took in the struggle of the Greeks for their independence. He

even helped to fit out a boat to send on for their relief. During these many years, when no doubt his contemporaries saw in him no higher motive than that which resulted in his successes, he had, as the stimulus to all his endeavors, the desire to do something which would make his life not in vain,—how best to carry forward a plan to carry out the work dear to his heart? The aim was definite enough, the means or agency was the question only which gave him anxiety.

It was during that period when he was a member of the Board of Aldermen, that he found in an associate member what he had long sought,—definite information as to how such a work might be carried out. One Rogers, of the Board, had been to Paris, and had, during his stay, become interested in the Polytechnic School which had been established. As the plan of work in this institution was unfolded by his colleague, Mr. Cooper decided to make it to some extent his model, and to devote largely the wealth which he might accumulate during his life time to the establishment of such a school in New York City. For more than a quarter of a century he was busy planning and developing his ideas.

THE INSTITUTE FOUNDED.

The Cooper Institute was presented to the people of New York in 1859. Its cost had been estimated at some \$350,000. It is said however, that the total expense would reach nearly one million dollars. It is impossible to measure the influence of such an institution. It has proven the model for similar schools in many large cities of the country, among them might be named the Pratt Institute of Brooklyn; the Drexel Institute of Philadelphia, and more recently, and one which promises to rank among the first in similar work, is the Armour Institute of Chicago.

HIS MOTIVES FOR DOING IT.

Mr. Cooper once expressed his motives for his life work in these words:

"Feeling as I always have, my own want of education, and more especially my want of scientific knowledge, as applicable to the various callings in which I have been engaged,—it was this want of my own which I felt so keenly that led me, in deep sympathy for those whom I knew would be subject to the same wants and inconvenience that I had encountered. It was this feeling which led me to provide an institution where a course of instruction would be open and free to all who felt a want of scientific knowledge, as applicable to any of the useful purposes of life. Having started in life with naked hands and an honest purpose, I persevered through long years of trial and effort to obtain the means to erect this building, which is now entirely devoted, with all its rents and revenue, of every name and nature, to the advancement of science and art.

Believing as I do that science is a rule of the law of God, by which the movements of the material creation are rendered intelligible to man; that science itself is nothing more nor less than a knowledge of this law or rule actually demonstrated by the experience of mankind. Believing this, I have given the labors of a long life to the advancement and diffusion of scientific knowledge; feeling assured that when Christianity itself is felt in all its purity, power, and force, when it is relieved of all its creeds and systems of human device, it will then be found to be a simple system—a science or rule of life, to guide and regulate the actions of mankind"

HIS THOUGHTFULNESS FOR OTHERS.

"One bitterly cold day," says Lloyd Bryce, "in March, 1881, Mr. Peter Cooper stopped by appointment to take me to see certain improvements he was making in the Cooper Union Building. When we arrived at our destination, we found the elevator boy absent from his post, and at Mr. Cooper's suggestion that he might have gone to dinner, I started

in quest of the delinquent. On my return from a fruitless search Mr. Cooper was visibly annoyed. The building was high, we were bound for the topmost story, and there remained no other means of ascent than by the stairway. 'Don't you think you can manage it,' he asked. 'The question is not about myself, Mr. Cooper, but about you?' I answered (he being over ninety and I less than a third of that age). 'Oh,' he exclaimed: 'I on the contrary, was thinking of you; I am all right,' and he proceeded to mount the steps with ease, if not with agility.' Nothing could give a better illustration of his sympathy and his entire disregard for self. The principle which was the foundation of his work, was to help people to help themselves. This is the only philanthropy ministered to healthful youth or strong manhood and womanhood which will avail anything. Far too much of the charity of to-day, though given with the best of motives, is but as the salt which has lost its savor, it is consumed like paper in a flame, and nothing produced in return.

THE THREE PERIODS OF HIS LIFE.

At the gathering in honor of his 91st birthday Mr. Cooper said, "In looking back I can see that my career has been divided into three eras: During the first thirty years, I was engaged in getting a start in life. During the second, I was occupied in getting means for carrying out the modest plans which I had long formed for the benefit of man. During the last thirty years I have devoted myself to the extension of those plans. This work is now done." Again he said, speaking of his Institute: "To summarize the success of this work, it has always seemed to me that it was less the establishment of a great charity than the development of a new system of philanthropy—a philanthropy that raised instead of abased the recipient in his own estimation.

THE SPAN OF HIS LIFE.

But to return more particularly to the biographical sketch: No man probably ever compassed such an epoch of the world's history between his birth and death. Mr. Cooper, as a boy, recalled the funeral of Washington—and a few years ago he was one of us. He remembered barracks about New York, to defend the little ambitious city of little more than twenty-five thousand people from the attack of Indians. His recollection went far enough back to give him vivid pictures of jails crowded with inmates, held for debts—scenes which were impressed on his youthful mind in such a manner that they could never be erased. A nation that was but newly born at his birth grew into youth, and from youth into vigorous manhood.

The application of steam to locomotion came and attained its greatest development. The electrical age was ushered in, and was already superseding steam in its various applications. He saw the birth, then, of the first locomotive, the first steamboat, the first telegraph and telephone. He saw a country grow from a handful of thirteen millions to a nation of more than fifty millions. His life spanned the great period from the horrors of the Reign of Terror in France, when the Seine ran red with human blood, to the application of arbitration to national and international differences. He could recall Napoleon and his Waterloo. During his lifetime the French played with liberty as a child with a toy. He followed the struggle for Greek Independence and Italian freedom. He saw the making of a German Empire. The same period witnessed a private commercial company in India develop into one of the brightest gems of the English crown. Volumes would not contain a simple record of events, and Cooper, if not more, at least as much, as any

man of his day was the embodiment of these pregnant times. "In every sense he was the epitome of his time; of its hopefulness; of its inventiveness, of its dawning charity, and of its greater love of men." A man, it may be said, in harmony with his age.

HE HELPS LAY THE ATLANTIC CABLE.

His progressiveness was shown in his coöperation in efforts to lay the Atlantic cable. In March, 1854, some five of the leading men organized the "New York, Newfoundland & London Telegraph Company." Mr. Cooper was its president. The story of the laying of the cable, the sad failure of the first attempt, the final result of the faith, energy and perseverance of its promoters, is too well known to need much comment here. It is well to know that Peter Cooper was one to whom much honor is due in the success of this great enterprise.

AN EDITOR'S WORDY COMMENTS.

I may be pardoned, turning aside a little, to give an excerpt from one of the leading reviews of the time (1858). The cable had been laid, tested and found successful. The editor's language is significant, and the account altogether well worth reading. "An enterprise has just been consummated so profound in conception, grand in execution, and stupendous in its promised results to mankind, as to confirm by its awful magnitude the most daring imagination, and baffle momentarily, like some miraculous phenomenon or supernatural symbol, the analysis and comprehension of the world.

"The marvelous conquests of science in the total subordination of matter to mind, are not unknown or unrecorded in the annals of past invention and discovery. Our own country presents the most remarkable evidences of intellectual and scientific progression; every page of American history is illumined by the great and magnificent deeds of her people, in the varied channels of

human ingenuity and effort. But no event wrought in this land, or any other, of ancient or modern times, has so convulsed and electrified the public mind and heart as the intelligence of the success of the Atlantic telegraph. Lightning responds to lightning, and everywhere, in all languages and every tongue, is heralded, beyond the rapidity of thought, the sublime tidings that man, under the benediction and inspiration of the Almighty, has finally *mastered the sea*.

"The spontaneous and mighty veritable demonstrations it has evoked, but faintly characterize the deep, electric and silent thrill it has sent through millions of hearts. This last and greatest triumph has signalized a new era—marked another epoch in the history of the world. The most formidable strongholds and barriers of nature—her boundless prairies, wastes, wilderness, mountains, and even the rugged, indomitable *surface of the sea* has been laid under subjection to the philosophy of science, and made subservient to the necessities and pleasures of mankind; but that the hitherto unfathomable and mysterious deep, that immemorial movement of unfettered freedom and stern invincibility, should likewise be subdued—chained by bonds of mortal fabrication—and become the medium and highway of instantaneous communication and converse between great and distant nations, bring (if measured by time) strange and diverse races and classes in closer proximity and more intimate relation than can be maintained within the common precincts of domestic life, is a consummation as astounding as it is vast and incomprehensible. It has inspired a universal and thorough revolution in the order and appointments of time; the province of destiny has, as it were, been invaded, and its supernal devices observed with reverence and awe for uncounted ages, been suddenly repealed and overthrown.

"The lightning, that awful symbol of Divine majesty and mystic token of Omnipotent power, through numberless centuries of time has now lost its terror and succumbed passively to the magic wand of physical science, bearing on celestial wing with unerring certainty, in marvelous and immeasurable velocity over the arid plains of the desert, the loftiest steeps, barriers and promontories of either continent, and the hoary bed of the terrific, unconquerable sea, the imperial messages and edicts of human pleasure and human will."

We are indebted to the *Democratic Review* for the above vivid account. It would have possessed more value, however, if it had given something more definite regarding all that the promoters of the enterprise thought and felt. It is not to be doubted that Mr. Cooper's efforts in this work was prompted rather by a desire to do service to humanity, than to seek any personal emoluments from its successful operation. There may be found beneath all the acts of his life, the one lofty purpose—to do whatever he could for humanity, either by aiding the individual to help himself or by helping along enterprises which were progressive in the world's development.

After the completion of the Atlantic cable, Mr. Cooper did not again figure conspicuously before the public for some time. He devoted his attention to his varied interests and took special pride in the Institute. He was, however, at all times, keenly alive to all public issues, and gave aid to any movement or cause which commended itself to him as being a working force for good. During the civil war he paid for as many as nine substitutes, threw open Cooper Institute to the public service, and did all in his power to promote the cause of the Union.

HE SERVES HIS CITY WELL.

He served his own city wisely and well. As member of Citizens Association he

strenuously upheld municipal reform. As one of the Board of Aldermen his influence and effort was always on the side of right. So in all his varied services to the city, from the duties of a private citizen to his service as the head of the Board of Education, there was little in his life that could be criticised. His name was so well and favorably known, that upon a certain occasion when a mayor was being put in nomination, the speaker, Mr. Joseph Hoxie, wishing to pay his nominee the highest possible compliment as he addressed the voters of New York City, said: "He (referring to the candidate) is a Peter Cooper kind of a man." And the rounds of applause that went up from that audience showed in what esteem Mr. Cooper's fellows held him. He was brought prominently before the whole country again in 1876. It was the palmy days of the Greenback party, a party which declared that the government should issue paper money.

IS NOMINATED FOR PRESIDENT OF THE UNITED STATES.

The advocates of this party met in convention in Indianapolis, and although Mr. Cooper had telegraphed in reply to his advocates that, "My age admonishes me that I must positively say no," he afterward yielded to the entreaties of his friends and received the nomination. "He did so, not with any expectation of being elected, but for the purpose of advocating the principle long maintained by him, that the national government alone should be allowed to issue the money of the nation. During his business career Mr. Cooper had witnessed no less than ten financial panics, brought on by the failure of banks, and, to use his own expression, if he had not 'looked sharp' he would himself have suffered serious loss by such failures." His purposes were to so regulate the monetary system of the country that panics would cease their devastating work.

HE NEVER RETIRED.

Like the characteristic American he never retired when he had a competency. In 1883 he was still in active business life, managing his private affairs, nor did he up to his death lose interest in anything that concerned the city's growth, the development of his country or movements looking toward any sort of amelioration among his fellows. On his 92d birthday he said "temperate even in temperance" was enough to account for his strength and vitality at his age.

His domestic life seemed to have approached an ideal seldom realized. He was the embodiment of gentleness. There probably never was a happier married life. "To old age he never sat near her without holding her hand in his. He never spoke to her, nor of her, without some tender epithet. He attributed the great happiness of his life, and most of his success, to her admirable qualities. He used to say that she was 'the day star, the solace, and the inspiration' of his life. She seconded every good impulse of his benevolence, and made the fulfillment of his great scheme possible by her wise and resolute economy."

The occasion of Mr. Cooper's death (April 4, 1883) was one of much grief throughout the land. As his life was unfolded and men looked back upon that career, so devoid of selfishness, so modest in its claims for recognition from those about him, so prolific in all that tended to inspire and invigorate youth, then only was his deeper worth appreciated. He did not wait until he had made a great fortune to begin his life's work. He did not leave vast sums to build up a moneyed family. He gave as he accumulated, being ever the patron of art, the sciences, and every form of education which pointed to higher ideals. His life was truly altruistic, his altruism reaching out especially toward those who most needed aid, stimulus and example—the poor.

PHINEAS DODDS.

[There is much in Mr. Cooper's letter which he submitted with the trust-deed to the trustees of the union. So much centres about the life of this altruist, that a few excerpts from that letter will be read with interest. Some words may find their way to some heart which has found little peace in accumulating money, and stimulate them to imitate the example of one who has left to the world one of the best possible excuses for his existence.—ED.]

GENTLEMEN,—It is to me a source of inexpressible pleasure, after so many years of continued effort, to place in your hands the title to the Institute, . . . to be forever devoted to the advancement of science and art, in their application to the varied and useful purposes of life.

The great object I desire to accomplish by the establishment of an institution devoted to the advancement of science and art, is to open the volume of nature by the light of truth—so unveiling the laws and methods of Deity, that the young may see the beauties of creation, enjoy its blessings, and learn to love the Being "from whom cometh every good and perfect gift."

My heart's desire is, that the rising generation may become so thoroughly acquainted with the works of nature and the great *mystery of their own being, that they may see, feel, understand and know that there are immutable laws, designed in infinite wisdom, constantly operating for our good—so governing the destiny of worlds and men that it is our highest wisdom to live in strict conformity to these laws.*

My design is to establish this institution, in the hope that unnumbered youth will here receive the inspiration of truth in all its native power and beauty, and find in it a source of perpetual pleasure to spread its transforming influence throughout the world. . . .

My hope is, to place this institution in the hands and under the control of men that will both know and feel the importance of forever devoting it, in the most effectual manner, to the moral, mental and physical improvement of the rising generation. . . .

In order to encourage the young to improve and better their condition, I have provided for a continued course of lectures, discussions and recitations in the most useful and practical sciences, to be open and free to all that can bring a certificate of good moral character from parents, guardians or employers, and who will agree on their part to conform faithfully to all rules and regulations necessary to maintain the honor and usefulness of the institution. . . .

My feelings, my desires, my hopes, embrace humanity throughout the world; and, if it were in my power, I would bring all mankind to see and feel that there is an Almighty power and beauty in goodness. I would gladly show to all, that goodness rises in every possible degree from the smallest act of kindness up to the Infinite of all good. My earnest desire is to make this building and institution contribute in every way possible to unite all in one common effort to improve each and every human being, seeing that we are bound up in one common destiny and by the laws of our being are made dependent for our happiness on the continued acts of kindness we receive from each other. . . .

I hereby direct to have placed in the lecture room, in a suitable position, full-length likenesses of Washington, Franklin, and Lafayette, with an expression of my sincere and anxious desire that all that behold them may remember that notwithstanding they are dead, they yet speak the language of truth and soberness.

Their lives and words of warning cannot be spurned and neglected without a terrible retribution on us and on our children—such

a retribution as will cause their spirits to weep in sorrow over the crumbling ruins of all their brightest hopes for the improvement and renovation of the world. . . .

This is the great garden that we are called upon to keep, and to subdue, and have dominion over, in order to find that everything in it is *very good*, that the right use and improvement of everything is a *virtue*, and the wrong or excessive use and perversion of everything, a *sin*. We should always remember that pride and selfishness have ever been the great enemies of mankind. Men, in all ages, have manifested a disposition to cover up their own faults, and to spread out and magnify the faults of others.

I trust that the students of this institution will do something to bear back the mighty torrent of evils now pressing on the world. I trust that here they will learn to overcome the evils of life with kindness and affection. I trust that here they will find that all true greatness consists in using all the powers they possess to do unto others as they would that others should do unto them; and in this way to become really great by becoming the servant of all.

These great blessings that have fallen to our lot as a people, are entrusted to our care for ourselves and for our posterity, and for the encouragement of suffering humanity throughout the world.

Feeling this great responsibility, I desire, by all that I can say and by all that I can do, to awaken in the minds of the rising generation an undying thirst for knowledge and *virtue*, in order that they may be able, by wise and honorable measures, to preserve the liberties we enjoy. . . .

Mankind will always require the great controlling principle of Christianity to be permanently fixed in the intellectual heart as the guide of life. We need a firm and unshaken belief in the inherent immortality of the soul;

we need a solid conviction that God is love—love in action—love universal. . . .

I have now placed in your hands the entire charge and property of this institution, and in order to further aid and facilitate the objects and purposes designed to be secured, I hereby authorize the Board of Control to draw on me at their pleasure for the sum of ten thousand dollars, as fast as the same can

be wisely used to advance the interests of this institution.

Please accept my heartfelt assurance of sincere desire that under your care thousands of the youth of our country may throng its halls to learn those lessons of wisdom so much needed to guide the inexperience of youth amidst the dangers to which they are at all times exposed.



WINNOWINGS.

In this department the editor will call attention to all the leading publications, containing articles which, in his judgment, has to do with the altruistic and the humanitarian. There does not exist, so far as he knows, a publication of this type, which seeks to emphasize exclusively this field. It is to this phase of human life that he would appeal. But all efforts would fall far short of their purposes, if one did not seek to know something of every movement or current of thought which can be detected in the signs of the time, be it progressive or deteriorating. Under "Some Articles in the Monthly Magazines and Reviews" will be listed each month leading articles from all the different periodicals received at this office. Book reviews are carefully prepared and will be found a great help.

NORTH AMERICAN REVIEW.

THE first article in the July number of the *North American Review* is "The Future of Presbyterianism in America," by Rev. Charles A. Briggs, D.D. After tracing the rise and growth of this church briefly, he points out the fact that the Inaugural Address of Professor Briggs, on Jan. 20, 1891, which caused a

sort of panic among Presbyterians, was not the "promulgation of new and strange doctrines." . . . There was nothing in the Inaugural Address, as such, which could have excited such a panic, if it had not been so misinterpreted and misquoted by partisan Presbyterian newspapers, and by reactionary ecclesiastics, to mislead and deceive the Pres-

byterian ministry and people, especially in the outlying districts and in the more remote regions of the country." The writer predicts many trials for heresy, and then will come a reaction.

"The onset of modern scholarship and of scientific methods of study and of work, is as steady and surprising as the march of a glacier. It grinds to powder everything that obstructs its path. . . . All American churches are in the stream of that tendency which is rushing on towards the unity of Christ's Church. The hedges which separate the denominations are traditional theories and practices; but they are no longer realities to thinking and working men." Now I believe there is much in what the writer says, there at the last, more than some of us wish to admit, and yet is it not largely what we would all see. Mind you, I don't think we are all ready to become Presbyterians, or Baptists, or Methodists, but the central thought should be whether or not we can not be, or are not, Christians. Christ should be the center, not our denomination. But church organizations are as essential as are families—that indeed is what a church should be, and the different denominations the homes of families of a common man, motive, purpose and attainment.

ALBION W. TOURGÉE begins his paper on "The Anti-Trust Campaign" well. "History is the story of an endless conflict between the strong and the weak—the strong grasping always for more, the weak striving ever for enough. Sometimes the struggle is for dominion; sometimes for possession. It matters not; in the last analysis both mean the same—control. Sometimes the strong win by physical prowess, sometimes by intellectual acumen. At first their weapon is the sword; anon it is the law. Sometimes they compel through fear, some-

times through want. The weak battle sometimes for life, sometimes for liberty; sometimes for parity of right, sometimes for equal opportunity. Sometimes they strive for security; sometimes for sufficiency; sometimes with the hope of superfluity. At first they ask only a chance to live; anon they desire comfort and security; after a time they demand parity of privileges and equal opportunity. To-day they appeal to law; rest secure in its shelter; observe its behests. Tomorrow they begin to chafe under its restrictions, seek to break through its meshes, and either yield to its force and sink into despondency, or break through and begin again the curious struggle. The loaf they beg to-day, they spurn to-morrow."

There is probably more in that somewhat mathematical paragraph than has often been couched in so few words. It makes the whole history of humanity rise and file century by century before the mind's eye. The optimist of each generation claiming theirs is the best of all previous stages of the world—the pessimists claiming nothing to-day approaches the good old days of the long ago—and after all we are but mean little mites of humanity, having existed longer than any records can show, having been surrounded by environments full of suggestion and lessons for our betterment—and yet the devil's fingers are long enough to catch the majority of us, and many more would go if humanity, and not God, were judge. After all there is very little wisdom among men, for we are constantly tumbling into the same pitfalls our fathers did. Why? We don't stop and use our thinker; our reason lies about in some dark corner of our bony cranium until it is covered with rust or grows mouldy. No, we are not, as a multitude, thinkers. Men or women follow a fad or a fashion, just as sheep or a flock of geese follow their leader, and without much more exertion of that sub-

stance we call brain. However, back to where we left off. "The only effective remedy for evils of power in the homes of the few is the extension of privilege so as to enhance the power of the many. The remedy for the evils of undue accumulation by the few is the enhancement of opportunity for the many." That all depends upon the stage of development attained by the many. Governing minds are always few—never many. The article is a good one through and through, true to fact, and thus true to history.

"SHOULD the Chinese be Excluded?" Colonel Ingersoll—with all due reverence to his age, sympathy and imagination—is certainly not true in this. "The average American, like the average man of any country, has but little imagination. People who speak a different language, or worship some other god, or wear clothing unlike his own, are beyond the horizon of his sympathy. He cares but little or nothing for the sufferings or misfortunes of those who are of a different complexion or of another race. His imagination is not powerful enough to recognize the human being, in spite of peculiarities. Instead of this, he looks upon every difference as an evidence of inferiority, and for the inferior he has but little, if any, feeling. If these 'inferior people' claim equal rights he feels insulted, and for the purpose of establishing his own superiority tramples on the rights of the so-called inferior."

Now this is not just, Mr. Ingersoll. Nor is it true. No country responds more quickly to suffering in any quarter than our own. No people are more ready to go to the ends of the earth to do all they can to try to bring humanity up to the standard of American ideals. No people purchased the freedom of the blacks at such a tremendous cost. Count the lives given for all these things,

face the spirits of the dead from soldier to missionary and martyr, and feel smaller for accusing your compatriots in this manner. Even one's country may be to him a little as is his own family—and he don't want every sort of humanity around his own fireside when he would do much for them in almost any other way. It is not only right for this country to stop Chinese of a certain class, but the rag-tags of every nation should be shut out. It is not because we are "inhuman," but because we are human, that we insist upon winnowing those who come to our country. Some classes from other countries would be a worse calamity than a visitation from the cholera. Is it all right to take precaution against cholera?

THE ATLANTIC MONTHLY.

An interesting article in the *Atlantic Monthly* is "Passports, Police and Postoffice in Russia," by Isabel F. Hapgood. So many things have been written about Russia, and much that seems to us contradictory. Most of it is probably true, that which seems paradoxical being due to our limited knowledge of the manners and customs of that people. It is easy to understand how parties traveling may meet with nothing but civility, as did the writer of the above article, but to accept that as the usual treatment would be a great mistake. People travel to-day all over Germany, and so long as they stop at prominent hotels, along traveled lines of railways, they require no passport, but let one start out afoot touring the country, stopping at the village inns, and he will find that there are few places where he is not required to deposit his passport while he sleeps. Even with that official document it is sometimes a difficult thing to stop at one of the smaller inns. The law in some parts of Germany forbids any of the people lodging a stranger over night, under penalty of a fine! I have met a

number of Russians and know from them that it is a difficult thing to go about through Russia unless one keeps along the main traveled thoroughfare. The writer gives some reasons why the uninitiated sometimes get into trouble.

Then, "To sum up the passport question. If his passport is in order, the traveler need never entertain the slightest apprehension for a single moment, despite sensational tales to the contrary, and it will serve as a safeguard. If, for any good reason, his passport cannot be put in order, the traveler will do well to keep out of Russia or any other country which requires such documents. In truth, although we do not require them in this country, Americans would be better off if all people who cannot pass a passport scrutiny, and a German, not a Russian, passport examination were excluded from it."

In the same issue William Dudley Foulke brings back very vividly the turbulent times of the civil war in an article, "Governor Morton and the Sons of Liberty." Governor Morton, of Indiana, was known as the war governor. Few men had as much to contend with, few were surrounded by so many who were disloyal to the nation's cause. Yet in almost every instance he overcame the obstacles and whatever conspiracies were hatched up by the Knights of the Golden Circle or their successors. "It is only those who have examined the secret reports furnished to him at each step in the development of the plot who can fully understand how completely those organizations were at all times under the control of Governor Morton; how he played with them as a cat with a mouse; how in many instances he permitted them even to grow and develop, that he might fasten conviction the more securely upon them, and overthrow them utterly when the time should be ripe for the disclosure." Here is a quotation from the ritual of one of these secret so-

cieties: "Divine essence dwells in man, is individualized in him, and exists eternal when his body of the flesh shall have resolved itself into its original elements. Hence the true man is divine, immortal, and cannot attain perfection in the body that passeth away." Why men will swear to and pledge their honor upon such stuff is something hard to understand. This gives us a cue which we may apply at many turns in our life. After the three raps and the "Who cometh?" the reply was: "A citizen we found in the hands of despotism, bound and well nigh crushed to death beneath their oppression. We have brought him hither, and would now restore him to the blessings of liberty and law." So the despots and the demagogues of to-day pose as the liberators of men in the bondage of despotism. Out of the frying pan into the fire, expresses the truth of their teaching,—witness, anarchy.

Still another thoughtful article in this issue is "Problems of Presumptive Proof," by James W. Clark. "A popular crusade is in progress against the conviction of persons accused of capital crimes on what is loosely termed 'merely circumstantial evidence.' . . . The more the subject is studied, the more absurd will appear the contention just now enjoying a run of newspaper popularity, that there should be no 'purely presumptive proof' on 'merely circumstantial evidence.' Circumstances and presumptions are the raw materials out of which all proof is made, and without which none is possible."

HARPER'S.

There is an article in the July *Harper's Monthly* which no one can read without feeling a deeper reverence for womanhood. Let us take off our hats when we meet those women who, out of an earnest desire to make better the world, divide every home comfort with work, now in hospitals, now among street boys and girls, or even the police courts.

There is much less virtue in the act which is prompted by a desire to earn money, win fame or social standing, than in acts which look toward the amelioration of the race, hoping nothing in return but the consciousness of doing what one can for the work's sake. The article referred to is "Chicago's Gentler Side," by Julian Ralph. The writer shows that, in spite of the hustle and bustle of Chicago life, the home life is worthy every commendation. "Who could dream that in Chicago, of all places, all talk of business is tabooed in the homes, and that the men sink upon thick upholstering, in the soft shaded light of silk-crowned lamps, amid lace work and bric-a-brac, and in the blended atmosphere of music and gentle voices." The work of the Woman's Club of Chicago "is the mother of woman's work in that city. . . . I know of no such undertakings or coöperation by women elsewhere in our country. This very remarkable Woman's Club has five hundred members and six great divisions, called the committees on Reform, Philanthropy, Education and Philosophy." And doing arduous work on these committees are to be found society leaders, which means, as these movements expand, that we shall be compelled to write a new meaning for the word society. I consider this one of the healthful growths of the times. There is much that is hopeful in the fact that people who are not compelled to do anything but society duties realize that there is something more important for their brain and energies. The work especially of the Philanthropic Committee of the Club has accomplished wonders. It is no longer a questioned fact that women have at last realized that they are a great power. From this time on it will be a very difficult thing in this country for the men to "pull the wool over their eyes." They compete in everything, and from the simple fact that they are perfectly qualified. The work, how-

ever, has just begun. I wish every woman could read this article, prolific as it is, from first to last, with facts which stimulate good endeavor.

OUR DAY.

The first article in the July number is by H. M. Scott, of the Chicago Theological Seminary, on "Four Centuries of Christianity in America." The article is very properly divided into five parts.

First, the importance of the acquisition of America to what was then the known world. Second, the vast mission work which has been essentially American. Third, the solution of the problem of the relation of the Church to the State. Fourth, the influence of America upon the Roman Catholic Church; and lastly, the impetus given to social and moral reforms.

"And first of all we may notice the recognition and the honor given to women. * *

* * In all matters of property and business, of personal earnings, of relation to children, our laws now give woman essentially all the rights enjoyed by men. She is free to do anything which she is qualified to undertake. Hence female physicians are numerous, lady lawyers are not uncommon, not a few are public lecturers, and some are preachers of the gospel.

"In certain occupations they enjoy almost a monopoly. Stenographers and typewriters are nearly all ladies; they form a large proportion of clerks, while of the teachers in our public schools 104,000 are male and 191,000 female. The thought and heart of women are by such advantages stirred to an extent greater than in Europe; hence, as Bryce remarks, 'The number of women who write is infinitely larger in America than in Europe.' This intellectual activity also brings our women to the front in all works of charity and philanthropy. Most of our orphan

asylums, 'homes' for the poor, and charitable institutions are conducted by women. * *

* * I can refer to but one other direction in which American Christian life is leading the way toward higher things; it is in our efforts to mitigate the inhumanity of war, and, if possible, to have the arbitration of peace take the place of the decision of the sword. We are the only great nation that keeps no standing army. The 20,000 soldiers in the service of the Republic are only a national police, and when our Indians become citizens even this small force may be diminished. *

* * The code of instructions published by our government during the war of the rebellion shows the most advanced ethics ever prescribed to belligerents. * * * True republicanism, true democracy, means the brotherhood of man, and the brotherhood of man when fully understood and realized must so break down middle walls of partition, so overthrow artificial restrictions of trade and commerce, so destroy national and social prejudice, that war between one country and another will be plainly suicidal, the destruction of the best interests of all concerned."

THE ARENA.

W. D. McCrackan, A.M., writes like an extremist in the July number of *The Arena* on "Our Foreign Policy."

From "It is astonishing to find how quickly internal evils vitiate the foreign policy of a nation," as a start-off sentence, he passes on to "This spirit of national greed has already produced a brace of abominations—the McKinley bill and the Geary law. Heaven only knows to what lower depths of infamy it may drive us before it can be allayed!" He maintains that, "The United States is in a position to hold the banner of peace with a firmer hand than it has ever been held before. Our men-of-war ought, therefore, to be a cause of shame, rather than congratulation,

to ourselves. What need have we to ape the old world in its insane armaments? * * *

We proclaim the right of all men to an equal opportunity in life—and we have allowed a plutocracy to grow up in our midst, whose existence is maintained by special privilege, and whose extravagances can only be likened to those of imperial Rome. We professed to have done with the insignia of aristocracies—and our cities are already full of local titles, our women are already known as the most assiduous tuft hunters in the courts of Europe. We promised the individual man greater freedom than the world had yet been able to afford—and we have deliberately deprived every American citizen of the most elementary of liberties, the freedom of trade. We held out the hope of rearing a state whose foreign intercourse should be regulated by the code of justice—and we are building armored ships in order that we may the more readily meddle in the affairs of our neighbors.

"We might succeed by degrees in making ourselves masters of the western hemisphere. The task would not be so difficult, considering the mutual jealousies and proverbial instability of the southern republics. But it is just as well to understand what that would mean. The end of such a movement would find the United States solidified into a military state, with an emperor at Washington; for no republic has ever survived the test of extended foreign conquests. As for the rest, mere international questions are destined to be completely dwarfed by great economic and social problems. When once the proletariat of the nations realize that their interests are identical, irrespective of nationality, that their common enemies are the monstrous systems of taxation, which make it possible for plutocracies to prey upon them—then they will no longer consent to fight against each other. With one accord they will turn against the

evils of the monopolization of land, with its attendant train of crowded slums and farms banished into the wilderness. Protective tariffs, subsidies, and all special privileges will then go the way of other mediæval survivals, passing from the files of modern legislation into text-books of ancient history, to serve as terrible examples to the children in the schools. A few more years of this iniquitous industrial system, and the solidarity of the human race, so long acknowledged in vain by the best thinkers of all ages, will be proclaimed once for all." And then the writer grows even more eloquent, as his fancy pictures his ideal. "In that day, diplomacy, which has too long played at chess with the nations, will become a lost art; while the monarchs who may still be reigning when these changes take place will fall from their genealogical trees like over-ripe apples.

"As soon as all men possess an equal right to the earth, the greed of conquest will vanish for lack of cause. It will then become a matter of indifference whether Alsace-Lorraine belongs to Germany or France, Trieste and Trentino to Austria or Italy, Constantinople to England or Russia, and Canada to the mother country or to the United States—for the federation of the world will have begun."

Another article in the same number is "Reason at the World's Congress of Religions," by Rev. T. E. Allen.

There are a few very good things and some elements of good in what is for the most part a rather weak article. "Prophets have foretold and poets sung of a time when the spirit of brotherhood shall possess humanity as never before, since the dawn of history. In our own century great progress has been made in the comparative study of religion. That prejudice which has influenced the Christian with pride as a believer in the one true and God-inspired religion—all others being

of Satanic origin—is lifting like a mist, as enlightened thinkers and scholars disseminate the results of their studies. These leaders have found that all religions possess some truth; that no religion demonstrably embodies every teaching that men can ever need, and that beneath a variety of form, which deceives many, there is revealed substantial agreement upon some of the most vital principles, and the same deep yearning everywhere to comprehend more of God and what he demands of his children. Such conclusions have prepared the way for that unique spectacle, a Congress of Religions, which is to form one of the series of congresses connected with the Columbian Exposition."

We can all agree with this: "Good will result, if there is nothing more than a frank statement of the teachings and claims of each religion." Then follows a long account of what we may call his applied reason to prove what Christianity ought to be. The difficulty, of course, lies in this, that a wee mite of humanity cannot very well judge, or define, motives or powers of God. At best man can, with the faculties given him, do nothing more than interpret those things which he sees about him. It belongs to the egoism of humanity too often to attempt to look at things from God's standpoint.

"The recognition," says the writer, "of truths laid down in this essay, and the sincere adoption of the scientific method in theology and the only legitimate one, go a great ways towards making that transition from ethnic to universal Christianity, for which many are looking to-day. It is to the latter to which the term 'Neo-Christianity' can wisely be applied, albeit the word may have been used by others in a different sense—to a Christianity of the spirit and not of the letter; a religion which welcomes the new revelations of our time, rejoices in the visions of prophetic souls, and eagerly adopts all teachings certified by

reason which can be shown to relate to the welfare of humanity; it is to this that the vanguard of thinking Anglo-Saxons will look in the twentieth century to lead them forward another stage towards the realization of the Kingdom of Heaven upon earth." And then more eloquently, and which by the way must be taken with a proper interpretation upon the word "reason." "When the dawn brightens into day, occident and orient, equator and poles, will join hands in one religion, whose high priest will be Reason, and the great doctrines of the Fatherhood of God and Brotherhood of Man will bless humanity, and unite all peoples in one harmonious family." France, putting a different interpretation upon Reason, once enthroned her as a God, waived aside all other religion but man's intellectual reason, then only they found how weak purely intellectual reason was.

George G. Brown, a wholesale liquor dealer, rehashes a lot of old would-be arguments favoring whisky, in an article "Christ and the Liquor Problem." "The prohibitionists, under the guise of morality, have banded themselves together for the express purpose of suppressing the manufacture and sale of alcoholic stimulants, at any cost to our civil and religious rights, or at any financial loss to those engaged in the manufacture and sale of alcohol."

It is now in order for some man interested in a band of thieves to make a plea for "our civil and religious rights." A thief takes your money or property of some sort. He sometimes kills a man in "self-defense." The liquor (and let the dealer himself decide what share he has in it) takes your brain, it maddens the senses, kills the soul.

Witness, "under the guise of morality." In London and Paris, I had it constantly from those in rescue work that fallen women affirmed that it would be impossible for them

to lead the life of shame they led without the maddening influences of liquor. Morality may be found among the whisky element. It is often found in out-of-the-way places. It thrives better among sober people. Mr. Brown adds: "As a dealer in intoxicants, I am intensely interested in the suppression of drunkenness." Marvelous paradox! Close up shop, and join Miss Willard's forces.

B. O. Flower, in his editorial notes in the *Arena*, shows a weakness and an inability to read understandingly the signs of the times in what he heads, "The Church, the Workingman, and the Fair."

The New York *World* for May 18 contained an admirable editorial on the infamous action of narrow visioned bigots among the orthodox churches, in striving to revive in our land the spirit of fanaticism which cursed the sixteenth century. At the writing of this it is not settled whether or not the World's Fair will be opened. But if it is closed, it will prove for the church the greatest boomerang known to the history of modern times. The labor organizations throughout the land have pleaded for an open fair, that the poor might embrace the one great educational opportunity of their lives and see the fair. The daily press of the land, with few exceptions, have urged Sunday opening. Such representative thinkers of rational religion as Bishop Potter of the Episcopal church, Bishop Spalding of the Roman church, Rev. O. P. Gifford of the Baptist church, Rev. M. J. Savage and Rev. John Chadwick of the Unitarian church, and scores of other representative and brainy thinkers have urged Sunday opening; while such unchristian and essentially un-American organizations as the American Sabbath Union, aided by other bodies, such as the Christian Endeavor and Y. M. C. A., have opposed the opening. These three bodies have, during this contest, exhibited exactly the spirit of

Rome during the sixteenth century. But intelligent workingmen throughout the land, if the fair is closed, will not forget the fact that the deprivation of hundreds of thousands of their number from seeing the fair was the work of well-to-do fanatics, who had ample opportunity to see the fair during week days, and who cared nothing for the rights of the poor, on the one hand, and preferred that saloons, brothels, and gambling dens be crowded with people who would otherwise be at the fair, than that the teachings or example of Jesus be carried out regarding the Sabbath, inasmuch as that teaching and example of Christ ran counter to the law of the Christian-pagan Emperor Constantine.

On the subject of this religious bigotry, the *New York World* of May 18 says:

Since witches were burned at Salem, and Quakers and Baptists had to flee for their lives from a cruel persecution in the name of religion, there has been no worse exhibition of bigotry and intolerance than that furnished by the efforts to ruin the World's Fair because its gates are probably to be open on Sunday to the thousands who crave and need the educational advantages to be found there.

The attitude of the boycotters is not one of reasonable protest. It is one of ignorant, arrogant, insolent dictation. They are not content to urge their views upon the management and obey their own consciences by staying away from the fair on Sunday; they inform the country that if their views are not permitted to prevail, and their consciences are not made the rule of other people's lives, they will enforce an already organized boycott, and ruin the fair itself, if possible.

The Rev. Secretary Knowles has declared to a representative of the *World* that those whom he represents will urge pastors everywhere to preach this boycott as a religious obligation, and to denounce any attendance upon the fair as sin. They have taken advantage of confiding women and children, and pledged a million of them—as they boast—not to go to the fair if there is any Sunday opening, thus depriving these innocents of what, to the majority, is the one great educational opportunity of their lives.

This is the spirit of the sixteenth century inspired by the ignorance of that unenlightened age. Fortunately, in our time the claws of bigotry are closely cut. The pulpit is full of broadminded men, and the pews of lib-

eral men and women, who will take no part in such a crusade of intolerance; and better still, the common schools and newspapers have so far taught the American people to think and act for themselves, that no attempt of priest or pastor to dominate their consciences in such fashion as this will meet with anything but resentment and failure.

Don't jump again until you know where you are going to light. The American conscience, mingled and commingled with foreign elements which do not know Sunday save as a gala day, is still American and it has spoken—the fair is closed. The workingman, whose cause is espoused by demagogues, newspapers, and men who want to win something of his hard-earned means, will learn that he has a thinking apparatus of his own, and that he is capable of pleading his own cause. God be praised!

REVIEW OF REVIEWS.

There is much in the life of our great Thomas A. Edison which should inspire the youth of our land. No man can measure the influence upon the boy made by the record of self-made men. It is to the glory of this country more than to any other that a man can rise from obscure and humble birth to places of honor, power and influence. Nor is the young man who aspires to attain stepped on or told to go back where he belongs and stay there. Charles D. Ramer, in the July *Review of Reviews*, says: "If one were to ask what individual best symbolized this industrial regeneration for which we, as a nation, will stand, it would be marvelously easy to answer, Thomas Alva Edison. The precocious self-reliance and restless energy of the New World; its brilliant defiance of traditions; the immediate adaptation of means to ends; and, above all, the distinctive inventive faculty reached in him their apogee." The sketch of his life, from his beginning to earn wages at seven years of age, up to the present, is most interesting.

"'What makes you work?' I asked. 'What impels you to this constant, tireless struggle? You have shown that you care comparatively nothing for the money it makes, and you have no particular enthusiasm in the attending fame.' 'I like it,' he answered, after a moment of puzzled expression, and then he repeated his reply several times, as if mine was a proposition that had not occurred to him before. 'I like it. I don't know any other reason. You know some people like to collect stamps. Any thing I have begun is always on my mind, and I am not easy while away from it until it is finished. And then I hate it.'"

The value of the article consists largely in the account it gives of the achievements of Mr. Edison, and of some of the possibilities which are yet to be realized in the electric world.

NEW ENGLAND MAGAZINE.

Samuel R. Elliot, a physician of long practice, formerly an army surgeon, writes on "Diet," in the July number of the *New England Magazine*, some things worth remembering:

"Having absolute control of my hospital, I very soon instituted a series of experiments which, in the main, tended to confirm the statements of Liebig. We speedily found that patients in hospitals, and all persons leading a sedentary life, must avoid too concentrated food, content themselves with less variety, and drink abundantly of diluent fluids; that coffee acted upon the liver and was altogether the best remedy for constipation and what was called a bilious condition; that tea usually acted in precisely the opposite direction, namely, as an astringent; that hot poppies nor mandragora nor all the drowsy syrups of the East could bring the peace to a sufferer from malarial chill that would come of strong coffee, with a little lemon juice added; that strong tea was almost a specific for neuralgia in its simple

uncomplicated form; while turnips were found to be almost a specific in the simpler types of rheumatism common to young men, where the only predisposing cause was exposure to the elements. It soon became apparent that the milder types of intermittent fever disappeared during the tomato season; whereas certain languors and pains having their origin in the de-nitrogenizing viscera, were relieved and abated by the free use of asparagus.

Having read that many years before the soldiers of the U. S. army, in some remote cantonment, had been fed on bread from unbolted flour, and the increased health and efficiency of the men of that detachment having attracted a great deal of attention, and given a boom to the then famous Grahamite movement in dietetics, that, too, was tried, with, in the main, satisfactory results. With the milk diet for worn and exhausted patients we had such a signal success that, whenever practicable, it was adopted for many forms of indigestion and mal-nutrition, some of my patients declaring that they had not felt so well since they were weaned."

COSMOPOLITAN.

The *Cosmopolitan*, reduced with the July issue to one-half its former price, loses nothing in quality or quantity of matter. "A Turning Point in the Arts" is the subject of an illustrated article by Charles De Kay, who finds such a turning point in American art in the World's Fair. "Its effects on all branches cannot be easily overstated, for not only are the Europeans anxious to confirm in their own minds and ours that superiority in which they believe, but we ourselves are interested in learning what our own position is, without regard to foreign rivals." We are to come to discredit more positively the popular phrase, "Art has no country." "It would be better said, 'Every country has its own art,' and one of the countries which

should have its art, and indeed has it after a groping fashion, is America." An important turning point will have been passed when our amateurs shall make it their duty "to search for those artists who are expressing themselves like natives, and to say to those who speak a foreign language in the arts, 'When you can show that your training abroad has not been too much for your wits and that you have become an American again, I will attend to you.' " " 'Art has no country' is a phrase coined in France for the encouragement of pupils and residents from other lands, since it blinds them to the obvious fact that a nation must express itself, if at all, in the terms and after the ideals of its own people, and to the other fact, that to express itself in the terms and after the ideals of another nation is a mere waste of energy."

In an article explaining the workings and considering the difficulties and advantages of the Swiss referendum, W. D. McCrackan says: "The rapidity with which this question of the referendum has forced itself into the public notice, is truly astonishing. Five years ago its very name was unknown in this country. By degrees, a few newspaper and magazine articles began to describe its working in Switzerland; to-day it is a plank in the platform of every association for political reform. And, in truth, to adopt the referendum would be merely to live up to our profession. This country masquerades as a democracy. In fact, it is a political nondescript, for more than one radical reform must be accomplished before this pretense can be turned into reality. The referendum is an expression of that modern world-tendency which strives to assure to every individual those rights we justly call inalienable."

OVERLAND MONTHLY.

In the *Overland* for July, Axel Teisen writes a good article on "Some Hints to the

Farmer." It is very true, as the writer says: "The European who comes to America to settle, and therefore wishes to understand and fully adapt himself to American institutions and methods, will, at first, feel little attracted in many points. But before long he will find out that the advantages of the New World are fully equal to those of the Old.

"First, he will learn—and, from his egoistic point of view, will learn to his sorrow—that the American, by nature and by education, has pluck with which most Europeans cannot compete, and that, as to energy and perseverance, the American is the ideal business man."

Referring to the social reforms and the two means of effecting progress—revolution and peaceful reform—he adds: "Reform is apparently slower, but it is more sound and true. Whatever may be your opinion about the philosophy of Herbert Spencer, every one is bound to admit that man and society are in a state of evolution. On this fact the reformer builds; it gives him faith, hope and love; it helps him to acquire that quality most necessary for a reformer, resignation—but resignation without despair. Evolution must needs be slow. When, therefore, men hope by one single reform to create Paradise on earth, they deceive themselves. There is not to be found any elixir of life, any philosopher's stone, that will remove all evils and bring the golden age. It may be hard for one who loves mankind to admit this, but sooner or later he must; if not before, then certainly when his patent medicine has been tried, and—failed." Now this is all very true, but sad that it is so. It is inherent in the human mind to simply live without over-exertion. "O yes," one says, "I could quit smoking, or quit drinking, or quit any of my little habits which offend the higher senses—but, is it worth the trouble? I get enjoyment from these things, and I

don't care to make the effort." Whatever evolution there is, let the credit of it go to those who do exert themselves. There is a vast difference between existence and living up to what one's ability and character make possible.

SOCIAL AND EDUCATIONAL CENTRES OF LONDON.

The Editor is very pleased to give in this issue the first of what we hope will be a series of articles which will appear from time to time on the Social and Educational Centres of London. Mr. C. J. Peer, the contributor, has for a number of years been more or less intimately connected with the Polytechnic Institute in London. He was Mr. W. T. Stead's assistant on the *Review of Reviews* from the time it was founded up to some eighteen months ago, when he resigned to devote his whole time to the work of the Polytechnic. During the past winter he was the secretary and prime leader in the movement known as the Clearing House for the Poor. We must, in this country, soon meet these problems, and their experience should be our gain.

Rapidly as London is growing in every direction, there can be little doubt that the Far East takes the lead in this phenomenal mushroom growth of the last few decades, and, what is worse, shares in a greater degree the evils of such undue expansion, in that its residential facilities are few and its physical attractions at a discount. The population is entirely made up of those dependent upon the shipping industry, whose fluctuations follow with the faithfulness of a buoy the rise and fall in the tide of our commercial prosperity.

The district is entirely built upon the low-lying marshes that border the eastern banks of the river Lee, and follows the windings of the Thames almost as far as Barking Creek, and is known as the Extra-Metropolitan district of West Ham.

Mansfield House is the first practical attempt made to meet the recreative and educational requirements of the colony of dockers, iron and gas workers, etc., who have made Canning Town their home, and those who have known the neighborhood for any length of time will not deem it exaggeration to say that Mansfield House has brought gladness and hope to hundreds of homes.

Apart from the efforts of a few faithful ministers, the life of the people was of the gloomiest description. Means of recreation — satisfied by the smallest of Church Institutes; opportunities of instruction and educational improvement — unknown; nothing easier of access than the Bow and Bromley Institute, and, in later years, the People's Palace, Mile End; in short, one dull round of toil, unpleasantly relieved by that modern plague, slackness of work.

Mansfield House is the latest development of the University Extension movement, not as is generally understood as an effort to Democratize the Universities, but rather more as a practical attempt to formulate, increase, and strengthen the bonds of brotherhood that have come so near to severance in relations with the working classes. The principal workers hail from Mansfield College, the stronghold of Nonconformist theology at Oxford, Balliol College also contributing its quota of assistance in the work, and hence the lifelong teachings of Dr. Jowett and Professor Fairbairn will have practical exposition at the hands of those whose hearts and minds they have done so much to influence.

Mansfield House would more than justify its existence by the presence of its Gymnasium, and all that that means with its opportunities of healthful physical exercises and training. "*Mens sana in corpore sano*," is a motto which is indeed a greater essential here than elsewhere.

As indicated above, this settlement is more committed to religious propaganda than other settlements, but there are abundant signs that the Warden and his colleagues do not despise the power of the billiard, bagatelle and card tables as means of grace. In this they do well, and it is certainly the most practical theology that can be adopted for the saving of the dense population from the allurements of the gin shop. For in this matter it must not be overlooked that the work in the neighborhood of Canning Town stands upon a much different footing from that in any other part of the Metropolis. From the People's Palace in the East to Westbourne Park Institute in the West, and from the Aldenham Institute in the North to the Goldsmiths' Institute in the South, it is a fact that the membership of every Institute is made up pretty equally from nearly every class of worker, whereas Mansfield House has to cater largely for the requirements of the riverside worker, and this of itself is sufficient explanation for the individual character of the work.

It must not, however, be thought that Mansfield House is a Mission only for the docker, for it attracts to itself the clerk and the mechanic, who are to be found in good numbers.

The house is part of an ordinary terrace of shops, with which the denizens of jerry—built suburban London are too familiar, but the interior is a revelation of cleanliness and good order. Immediately upon entering, a billiard table meets the eye, and gives a decidedly inviting appearance to the refreshment room, while above there is good accommodation for bagatelle and other games.

There is already formed the nucleus of a good reference library and a reading room well supplied with current periodical literature. The whole of the rooms are tastefully decorated, and their comfort heightened by a few well-selected oil paintings, loaned by friends. A large hall has been added at the rear of the premises, and serves the double purpose of gymnasium and lecture hall, capable of accommodating 400 persons. The work is divided into a Lads' Institute and Men's Club. The subscription is 1d. per week, and the total membership of the different societies is over 1,500, a large proportion of the members taking advantage of the sick fund, which does very useful work, and was really the first branch of the work started.

Classes are held every night in the week, and in addition to these the following list of special features will give the best idea of the methods employed :

Monday . Social Evenings (Orchestral Band).

Tuesday . Local Parliament (numbering some 350 Members) conducted on the forms of the House of Commons.

Wednesday

and Friday Men's Gymnasium.

Thursday . Boys' Recreation.

Saturday . Concert.

But it is on Sunday that the work attains its special forms. On Sunday afternoon a service is attended by some 500 of the members at the Congregational Chapel, Barking road, while every Sunday evening a discussion is held at the Institute upon some topic of social and religious importance.

One has heard much in recent years of the establishment of a Civic church, but until a visit has been paid to Mansfield House, the idea of a Civic church is apt to be placed in the category of dreams and fancies. Here,

however, actual work has been done in educating the civic conscience, and one of the practical outcome of the leavening influences of Mansfield House was the starting of a course of scientific lectures at the expense of the municipality. Not only is Mansfield House represented on the Local Executive—Mr. Percy Alden having been returned as a member for the Borough Council—but it has also placed one of its most prominent workers—Mr. Will. Reason—on the School Board for the district side by side with Mr. Newland, the old member. Thus its educational and social propaganda, carried on for a short twelve months, has done more to effect by the most practical methods the conditions of the neighborhood than other societies, who could, perhaps, point to a longer period of existence.

It is only natural that the names of those who have been brought before the public in connection with the Labor Movement in the East End should give Mansfield House their heartiest support, and hardly a Sunday passes without some of the best known of these taking part in the weekly discussions. The hands of the committee are strengthened very much by the workers of the women's settlement, whose coöperation is exceedingly valuable. They have succeeded in starting a Happy Sunday afternoon for Children in the Board School in the poorest part of the district, which attracts some 300 boys and girls. Cheap dinners for Board School children have also been arranged, and the good done in this direction alone is incalculable, to say nothing of the excursions and country holidays which are arranged during the summer months.

This side of the work is very valuable, and it is hoped that sufficient help will be forthcoming, so that the women of the district may benefit as much as their husbands have done. One of the most interesting and use-

ful sides of the work is the Poor Man's Lawyer. A few practical suggestions can often ward off legal proceedings, and where that is not possible, a little advice from an experienced lawyer can save a deal of unnecessary expense, and it can be readily imagined that the Poor Man's Lawyer is fully occupied. There is no charge made.

The committee possess an exceptional privilege in dealing with applications for relief, in that they are in touch with the recognized representatives of the much-abused Charity Organization Society in Canning Town, and, as they possess a great discretionary power, they are enabled to render assistance in a great variety of ways.

Summing up briefly, one cannot question that the Settlement has interpreted the wants of the neighborhood, and is wisely endeavoring to carry out by many practical methods a policy which will win them an assured and lasting place in the affection of West Ham.

The attack of Mr. Keir Hardie upon Congregational churches at the Bradford Conference is fresh in the minds of all, and by a strange freak of fate, the most prominent development of Congregational activity is the chief ornament to Mr. Keir Hardie's constituency, and Professor Fairbairn, in his presidential address, delivered on Saturday, October 22, at the annual meeting of the Settlement, took occasion to refer to Mr. Keir Hardie's words. But while unquestionably Mansfield House has the sympathy of the Congregational churches as a whole; it cannot be claimed that it is in itself sufficient for the whole of the Congregational ministers of England and Wales to shield them against the charge of not helping to ameliorate the condition of the workers of our large towns. The only effective answer to this charge will be the duplication of Mansfield House in every large industrial centre.

It is, unfortunately, too true, not only of

the Congregational church, but of all the Christian denominations, that they have left the initiation of this matter to others, but they should set to work at once to make up lost ground.

One can hardly visit an institute in any part of this, the richest city of the richest country in the world, without the same finale being struck—the need of money. One could not wonder if such work were conducted by a class of adventurers, but the fact is that such workers as are to be found at these institutions are our truest missionaries,

giving of their leisure, health, strength, and purpose, leaving the land of cult and school to sojourn in the strange land of discomfort, wretchedness, and woe.

'Tis of all work the most necessary, the leavening of the masses with the spirit of brotherhood, teaching them the duties of citizenship.

When England's testing time comes (if it is not already here), it will avail her more that the population rejoices in knowledge, and is united in common progress, than that every port should contain a flotilla of gunboats.

C. J. PEER.

AMONG THE WEEKLIES.

RAM'S HORN.

The man who lives only for himself is engaged in very small business.

One of the hardest things God has to do is to find people he can trust with money.

There's something wrong with the preaching that makes a sinner feel good.

The devil gets your vote when you help to put a wicked man in office.

Love's investments are always drawing dividends.

If there were no men to cook for, some women would almost starve themselves to death.

Nothing but sin makes a man get mad when the truth hits him.

Every man who leads men ought to be a follower of Christ.

Joy that isn't shared with somebody else soon becomes mouldy.

Every man will die disappointed who does nothing to make the world brighter and better.

The devil often wears a white cravat.

No matter how good the gun is, it is wasting powder to shoot at the moon.

The best of sermons is a pure and noble life.

No man ever sinned in deed who was not first sinful in thought.

The devil's claws are often covered with white gloves.

Jesus walked twenty-five miles to comfort the sisters of Lazarus. A modern disciple would have sent his card.

There is no better business for a steady occupation than living to make others happy.

The selfishness of man is probably the ugliest thing upon which angels ever have to look.

When you take your summer vacation see what you can do toward helping some one else to take one.

If we had as much charity for the faults of others as we have for our own, the desert would soon become a flower garden.

W. T. Stead, the founder of *The Review of Reviews*, and one of the most remarkable journalists of his time, has long dreamed of an ideal daily publication. It has, from the start, been known to a number of his personal friends that *The Review of Reviews* was

not by any means an approach to his ideal, although the importance of the work which it was to do has never been lost sight of.

The British Weekly is the authority for the following:

"We have good authority for saying that Mr. Stead's long-talked-of daily paper has at last taken shape. It will be the first 'pocket daily paper,' and will be issued by the new company which has contrived the machinery for this kind of printing. It is intended to begin with a daily paper in London, and to follow with similar journals in other European capitals."

It is high time the American negro should cease to be either a nursling of the North or a victim of the South. It is said to be a bad thing to wave the bloody shirt. It is a worse thing to whitewash it. It is yet worse to wear it. Eight millions of our fellow-citizens do yet wear it. Twenty millions are inclined yet to whitewash it. But it is the business of every friend of law and order, and especially of every citizen who values the results of the Civil War to purify it.—*Our Day*.

Suppose you try asking yourself these questions every night before you sleep. There will result a growth which, up to this time, you have but dreamed about:

"Are you beloved in your home? Are you familiar with the condition of the poor? What are your methods of relieving it? How do you bear physical suffering when it falls to your lot? What mourners have you comforted? On what social theory do you invite guests to your house? What proportion of your income do you give to the needs of others?"—*British Weekly*.

Who can say there is not work to do and plenty. When the heart prompts a gift or an act for the good of others, the giving or doing at once repays principal with big interest:

"Three million children born annually of drunken parents, half a million born idiots, and three hundred thousand born deaf, dumb, or blind! Such are some of the startling facts discovered by social scientists in their efforts to explain the vitiation of the human stock, which is slowly but surely taking place in the midst of our boasted civilization. What are the underlying causes for these badly-born children, and how can this race deterioration be checked? These and similar questions touch the most vital point in our national and social life, and any attempt to answer them wisely ought to enlist the hearty interest of every thoughtful person."—*The Congregationalist*.

These problems are being answered by the philanthropists of the world, by men who have tasted and are drinking of the sweets of a laudable excuse for their existence.

INTERIOR.

"It might not be a bad thing to put upon the statute books of our states laws defining anew the vagrant. Overrun as we are with idiots footing it across the continent, bicyclists dragging their machines through deserts of sand, and bogus cow-boys riding supposititious bronchos across half a continent, the nuisance becomes almost too much for human patience. So far as one can judge from the papers, there must be some tens of thousands of persons just now engaged in the attempt to "break the record." These lunatics are scattered all over the country walking, running, jumping, riding, and what you will. Breaking the record may be a very glorious achievement, but we may suggest to the state authorities that these parties could give vent to their superfluous energies in breaking stone.

"The newspaper is to-day the people's cyclopedia. It seems the greater pity, in view of this fact, that the writers for our press should

take so little pains to be accurate in the presentation of sociological statistics. We note, for instance, that the *Commercial Advertiser* of New York, in an editorial upon The College Graduate, says that within thirty days, 25,000 college graduates are let loose upon the American public. The writer estimates the universities with colleges which lead up to the degree of A.B., at 430. This would give a graduating class of nearly sixty to each institution; while as a matter of fact few of our very best colleges reach that. No Commissioner of Education ever gave us anything like so many colleges; and the last report finds but 35,296 students in college courses. Instead of there being 25,000 to graduate each year, the actual number is less than 8,000; and in so vast a population there must be room annually for this number of liberally educated young people. There will always be a certain proportion of failures in any class, but the ranks of well educated citizens are not overcrowded in America as yet."

If the newspaper is the cyclopedia—it is each day proving itself more and more unreliable.

"In one of our popular illustrated weeklies we noted lately that its two leading articles were, one upon the life and career of Edwin Booth, the other upon the figure and performance of a certain living danseuse. From the first page the serious, scholarly, sorrowful

face of the great Hamlet looked out; upon the other the practically nude form of the shameless woman of the stage was displayed. Thus there were brought together, unwittingly, the glory and the shame of the theatre. It is not too much to say that the bludgeon with which Booth was struck down was The Black Crook. Even his great genius was not able to accomplish the task to which he devoted his life, the rescuing of the stage from its sensuality. Since his death there have been published letters of his in which he bitterly confesses his failure, and warns his friends to shun the actor's life. And now, if the dead can know and feel, what must be his torments to see that the very paper which eulogizes his art parades the nudities and glories in the shame of the base creatures who slew him."

It is one of the saddest thoughts that the stage has not reached a higher plane. Men have tried, but failed. The atmosphere is itself almost enough to pollute the strongest and purest. And yet there is so much good which might be brought out of the stage. It is possible to amuse with purity—it is done; it is possible to be amused by people who would be welcomed to our homes. Some day there will come a man who sees the possibilities of the stage in its true relations to humanity, and he will do a grand work in making it a force for good.



"SOCIALISM AND THE AMERICAN SPIRIT."

Social questions are rapidly becoming the staple of discussion. It seems very singular that they have not always been more universally prominent. No more intimate subject can surely be thought of than one's relation in all things to his fellow. There have always been, to be sure, persons deeply interested in these social questions and thoroughly aroused to their vital importance. But at no former time has there been such widespread interest in these matters, neither has there been such intense though dispassionate attention given to social conditions and results. For these states of the public mind, and especially for the conservative, well-balanced discussion of these topics, we are largely indebted to such writers as the author of the book before us. The title is significant. Most men would say there can be nothing like harmony between Socialism and the American spirit. The writer on such a theme will have an almost impossible task to find much to support any idea except that of the antagonism of these two things. The American spirit is pacific and Socialism is exciting; one looks to good, substantial government, the other to radical changes, and, in extremes, to anarchy. There can be, indeed, no agreement between two ideas so dissimilar. But in all this we are holding one idea of Socialism, the idea that suggests the French Commune, the German social-democrat, the Chicago anarchist; while Mr. Gilman treats more generally of social disturbance and need, and more truly states the actual demands.

"The man of scientific temper," writes Mr. Gilman, "cannot recognize in the ideal picture drawn by the socialist or by the anarchist a natural development from existing society. He is altogether unable to perceive

why the human race should be given up to exclusive control by the principle of Authority or by the principle of Liberty. . . . The scientific spirit, on the other hand, joins with practical philanthropy in declaring a deep faith in the ability of mankind to improve its lot upon earth through the method of evolution." How this social improvement can be effected by the American spirit is the avowed object of the author to show. "The American spirit allows to both Socialism and Individualism their due weight, and that it has shown a path between the two extremes of paternalism and 'administrative nihilism' which the American people, at least, may well continue to follow."

From this quotation the reader can be assured that his author will not display the red hand of riot and ruin. As "opportunist," he "prefers to follow the statesman who adapts legislation to the needs of the day, rather than the enthusiast or the Bourbon."

The following are given by Mr. Gilman as the distinctive features of the American spirit: love of personal liberty, practical conservatism; enterprise, love of competition, public spirit, optimism. "The most superficial view of the American character discloses the union in living practice of the traits which make the individualist with those which make the socialist. Self-assertive, but kindly and sociable; indisposed to 'orate' about equality and fraternity, but ever jealous of any affront to his manhood as an equal citizen and voter, and ready to give the most concrete exemplification of the brotherhood of man on occasion; politically conservative, but intellectually radical; 'pleased with the world, and hating only cant,' but always ready to see the self of to-day surpassed by the self of to-morrow, . . . the American is no mix-

ture of incompatible characteristics, but a new type of manhood. He is neither individualist nor socialist, but a very human combination of the qualities of both. This American spirit tends to develop individuals and to protect their interests. Government thus acting cannot be oppressive, and must in time benefit all classes. This spirit tolerates much free discussion of imported Socialism, and gives easy room for the evolution of Nationalism and Christian Socialism, making progress "in the direction of social reforms advocated by liberal economists for years before the appearance of these two movements." It supports the Free Public School, and regards the common school system as "fundamental in the American State." But "in the educational direction State Socialism has apparently no future in America." This same spirit encourages the public library. "The Republic has always depended for its very existence upon the intelligence of its citizens, and in the years to come the questions, economic and social, which cannot find their solution at the hands of the great mass of voters will make a severer demand for knowledge than has ever yet been made." So, also, Americans "are entirely able to go a certain length in legislation (as in questions of government control of railways and telegraphs) and no farther; to retrace our steps, if found advisable, and to give up experiments which have not resulted favorably." This our author calls "Opportunism." "Socialism has no distinctive hold upon the distinctively American spirit."

Mr. Gilman has given an entire chapter to Christian Socialism, reviewing the movement in England, but fully discussing its status in this country. His conclusions are expressed as follows: "The Christian Socialists are animated by generous impulses, but the excited spirit in which they deal with many of the

most difficult phenomena of social life is not justifiable; the sentimental method which they follow is mistaken and altogether too likely to be fruitless, if not positively injurious. The renaissance of practical Christianity, which all good men desire to see, does not lie in the direction of a Socialism founded on the letter of the New Testament, but in the spirit of its characteristic word, 'Together.'"

The chapters on "Industrial Future" and "Industrial Partnership" are earnest discussions of labor. Toward the end of the latter chapter these suggestive words appear: "It is full time that the employing class, as a whole, should do something more toward the fundamental and rational settlement of labor troubles than simply to resist organizations of working men conscious of their power, but not yet wise enough to use that power fairly." "The duty of the employer to-day is plain: to take wise forward steps, and do his share (by profit sharing) in the evolution of modern industry."

The author gathers in his last chapter his own special conclusions respecting the solutions of social problems in this country. "The way to Utopia does not lie on the dead level of uniformity." "Our existing civilization in its finest development has not asserted the principle of equal *reward*, but the principle of equal *opportunity* for every man and woman." "Utopia does not lie in the direction of political oligarchy or bureaucracy which Socialistic schemes necessarily imply." "Let us cease to lay out the road to Utopia at a right angle to the line which human progress has thus far followed." "Only a small portion of the Kingdom of Heaven cometh through legislation. The kingdom comes slowly, far behind the hot pace of our desires, through hard work of hand and head, and that sternest of experiences, the moral discipline of the will." "To the working

classes of to-day the advocate of Utopia has, for instance, no more imperative message to deliver than the commandment of abstinence from drink and tobacco."

It thus appears that the author of this work is an optimist with respect to the American spirit. This is the only serious criticism to be found with the book. Some will say that he has not fully weighed the degrading tendencies of some imported men and ideas, that intemperance and Tiburism are not fully estimated. It is to be hoped that the American spirit can subdue and arrange all the evils in our country for the universal good. Mr. Gilman's conservatism is wise, and in accord with our spirit.

America is progressive and America is Christian. This has much to do with the conclusions. The spirit of America says: "'With industry, thrift and temperance' be content with what is at present, but be watchful for something better, not for the indi-

vidual's welfare, but for the general good." Two valuable features add to the book's intrinsic value, namely, a full index and a selected bibliography. After a careful reading of this book, we are prepared to say that no more considerate discussion, and one likely to instruct and keep in good balance a sympathetic reader, has appeared. It is carefully written, and has honestly stated its views. If it does not paint a roseate government, flushed with the tints of the Heavenly City, it is because the author thinks such a picture far surpasses reality at present and possibility in the mundane future. But, on the other hand, he is confident that a wise use of human means, and an abundant application of the Divine spirit, will work wonders for all classes. Mr. Gilman is not a socialist in its scientific aspects, he is more properly an opportunist decidedly optimistic.

✓ SOCIALISM AND THE AMERICAN SPIRIT. By Nicholas Paine Gilman. Houghton, Mifflin & Company, Boston and New York. Second edition, 376 pp. Price \$1.50.

BOOK REVIEWS.

THE DIVINITY OF JESUS CHRIST. By the authors of "Progressive Orthodoxy." 7¼ X 5 inches, cloth, 233 pages, Boston and New York: Houghton, Mifflin and Company. \$1.00.

This volume, as is *Progressive Orthodoxy*, is a fine example of great thought in small compass. It was written by the Professors in Andover Theological Seminary, and first appeared as separate articles in the *Andover Review*. The book will do much to correct some apprehensions respecting the orthodoxy of the Andover teaching, and is eminently satisfactory. From the first it denies any sympathy with Unitarianism in any form. The evidences of Christ's divinity have been most conscientiously examined, and the conclusion that he was "from above," is unhesitatingly affirmed. The analysis is clear and simple. The statements of Paul, John, Peter and James are studied to answer the question: "Did the primitive church believe Christ divine?" The conclusion reached is stated: "The earliest Christian faith and devotion were inspired by the conviction that Jesus, Messiah, was divine."

Was Jesus conscious of his divinity? The argument gathers about Christ's own integrity. "If Jesus said that he was to have the place in the human heart which man cannot have, which belongs only to Deity, then he believed himself to be divine." To the Samaritan woman he plainly said he was the Messiah. To Peter he declares that the Father had revealed his divinity to the apostle. He acted indeed as Messiah, requiring from his followers absolute dependence. He placed himself above Old Testament authority, and demanded surrender of earthly interests, even of the life of his disciples. He knew he was the revealer of God not to be esteemed for the sake of his message, but for himself. Miracles he treated "as elements of self-revelation." The early church, as gathered from the earliest documents, believed Christ divine. Clement, "The Teaching of the Twelve Apostles," Eusebius, Irenæus, Origen, Polycarp, Ignatius and Celsus are freely quoted in evidence. Christ as acknowledged head of the plan of salvation must be regarded as divine.

Much of the book is devoted to showing that the work

and teaching of Jesus according to the best apprehension of them to-day, have their value and significance in his divine—human personality." "Humanity will yet find its full perfection in the human—because the divine—Christ." The conclusion is, that Jesus meets to complete satisfaction all the needs of men. Unless divine, and consciously divine, he could not say: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." In reviewing the ground for Christ's divinity the reader is impressed with the authenticity of Scripture record, and with the comprehensiveness of the gospel to satisfy every longing heart. We commend this delightful exposition "of the origin and and reasonableness of the belief of the Christian Church."

ON my desk lies a booklet, "Our Visit from Professor Smith-Briggs and Dr. McKibbin-Birch." By Thomas Kane.

Its author is rather tall, spare and rugged. Eyes well set under a broad forehead, and sharp featured, a keen intellectual face. He was born about 1837, spent fourteen years or more in business in Indiana; then, in 1872, came to Chicago. He is a man who puts his Christianity into his business, and his business into his Christianity, and makes the combination the major part of his life. The purely theological discussions, based, as they usually are, upon mere speculative hypotheses, never appeal to the practical man. To him these discussions, for the most part, are as absurd as would be the discussion, near a drowning man, as to the advisability of throwing out a rope which might break, or handing out a pole which might not bear the strain.

The plan of salvation can be understood if accepted, and the practical man abhors contention about creeds by those whose work it should be to lead to Christ by the simple Gospel. But to the booklet. The writer has a new hobby—that every window in his home shall have "Perfect Window Glass." He buys the best-recommended plate, and, after minute examinations with opera glasses and microscope, he finds it perfect, then announces to his wife that no light shall enter his house except through perfect glass.

"Next I proceeded to name my windows. One of the two looking east I called Pentateuch window, the other Kings and Chronicles. Psalms, Gospels and Epistles windows were on the south. The two west windows I called Prophecy and Revelations." Then he invites Professor Smith-Briggs and Rev. McKibbin-Birch to visit him. The first morning after their arrival

he found the professor perched on his highest step ladder critically examining his Pentateuch widow, and the doctor was sitting "cross-legged" on the floor examining the lower part of the same window. "Both were using peculiar shaped and very powerful microscopes. Beside these, each was fully supplied with all the latest improved magnifying and minifying glasses. Just as I entered, the professor suddenly announced, with a flourish of his arms and instruments, that came near upsetting his balance on the step ladder, that he had discovered an error in the glass, and pointed out the precise spot." The doctor, however, maintained that the window was faultless, "I am not in love with high step ladders, but tremblingly I climbed up, and sure enough, with the aid of the professor's instruments, I saw an undoubted error. Climbing down I announced to my guest my rule, that no light should enter my home through anything but inerrant glass, and promptly closed the shutters and pulled down the blinds over my beautiful and, as I had hitherto supposed, perfect Pentateuch window. The professor and his companion then moved to another one of the windows, with the same result, and the "Kings and Chronicles window" was closed. The following day he found his learned friends again at his windows. After a time, errors in the glass compelled him to close all his windows, and the lamps had to be lighted. The next morning he came down and ordered the lamps to be lighted in the parlor. He was in low spirits, but his distinguished guests were in good spirits at their success. He excused himself, and rode away on an errand. "I returned about three o'clock, and, as I rode up, was surprised and delighted to find that my wife had returned. Now, confidentially, I have the best wife in the world, and very naturally I am always glad to see her, this time particularly so. She has a regular gold mine of common sense; when it comes to uncommon sense she very cheerfully yields me the preference. Entering the parlor, and greeting my guests, she was naturally surprised to see lamps burning and the windows darkened. Thinking something might be wrong with the blinds or shutters she went first to the Pentateuch window, and raising the shade, opened the window and threw back the shutters. She then tried the next and the next, until the room was a flood of daylight." Then came his attempt at explanation, aided by his guests, but they did not prove satisfactory to his wife, who "proceeded to give us a good piece of her mind. I wish I could repeat all she said, but that is impossible. She grew eloquent as she proceeded, and I was really proud of her."

Then follows a bit of word painting. They all went to the west window and looked out.

"The sun was just setting behind what we call the heavenly hills. Their tops were a blaze of glory. We could almost fancy we could see the spires of the New Jerusalem, and hear the music of the angelic choir. The whole western sky was flooded with golden light. Between us and the heavenly hills was a quietly beautiful descending landscape to the brink of the placid river, over which hung a thin cloud of golden mist. No one spoke until the sun disappeared. Then my

wife quietly and almost solemnly remarked that she could not understand how any one could bear to speculate about the errancy or inerrancy of the glass through which such glorious and life-giving sunlight flooded and blessed our homes and lives, and through which we enjoyed such beautiful and hope-inspiring views of the beyond."

The application is so clear and forcible that no comments are needed.

CURRENT EVENTS.

JUNE 13—William Shorter, colored, lynched near Kornstown, Va.

Number of Bank runs and commercial failures.

Viking ship reaches New York.

Carlos Navaretto, a Cuban poet, died.

Seven deaths from supposed cholera in South of France.

JUNE 14—Count Kalnoky, on the Peace of Europe in Vienna.

The *Alliance* ordered to Peru in case trouble should arise during elections.

JUNE 15—German day at the World's Fair.

MM. Eiffel, Fontane and Charles de Lesseps released in Paris.

JUNE 16—House of Commons favors American suggestion of international arbitrations.

JUNE 17—Chief Justice Fuller decides in favor of opening World's Fair Sundays.

Anniversary of Bunker Hill observed in the East.

JUNE 18—Hawaiian national flag raised over public buildings in Honolulu.

Corea pays Japan \$110,000 indemnity.

JUNE 19—Col. S. C. Ainsworth, Contractor Dant, Superintendent Covert and Engineer Sasse held responsible by coroner's jury for victims of the Ford Theater disaster.

German elections show great gains in Berlin among Social Democrats.

JUNE 27—Rev. W. W. Kone died in Denison, Texas, at age of 90; was oldest Baptist minister in United States, having entered ministry at age of 18.

Ernest Murphy, colored, lynched near Dodsville, Ala.

JUNE 28—Ohio Prohibitionists nominate a State ticket.

French are having trouble with Siam.

New ballots necessary in five districts in Germany.

JUNE 29—First International Epworth League Conference opened in Cleveland.

JUNE 30—Pres. Cleveland called Fifty-third Congress in extraordinary session for August 7.

Anthony J. Drexel, famous banker, died suddenly in Carlsbad, Germany.

Nearly two and a-half millions paid admission to World's Fair during June.

JULY 1—Evans Liquor Law of South Carolina goes into effect.

JULY 2—Sunday.

JULY 3—Lieutenant Peary's expedition started yesterday for the Arctic regions.

Socialists opened their eighth annual convention in Chicago yesterday.

World's Congress of Musicians opened in Chicago.

Student riots in Paris.

JULY 4—More than 270,000 people visited the World's Fair.

Usual fatalities of the day reported.

Emperor opened German Reichstag, urging necessity of passing Army bill.

During past week cholera has been making frightful ravages at Mecca.

JULY 5—People leaving Western Kansas—fear of famine.

In Ohio People's Party nominate State ticket.

Paris troubles causes city to be largely occupied by troops.

JULY 6—Cyclone destroys many lives and much property in Iowa.

Over 300 silver mines closed.

Duke of York and Princess May of Teck married.

Christian Endeavorers meet at Montreal.

JULY 7—Spanish Caravels arrive at Chicago.

Charles T. Miller, colored, lynched near Bardville, Ky.

JULY 8—Mob attacked tent of Endeavorers at Montreal—incensed by some remark against Catholicism.

JULY 9—Sunday.

JULY 10—Seventeen men lose their lives in a fire at World's Fair Grounds—mostly firemen.

JULY 11—Exciting debate on amendment to clause 9 of Home Rule bill.

JULY 12—Silver Convention makes an appeal in defence of bimetallism.

Viking ship welcomed to Chicago.

Two hundred Italian Deputies complicated in bank scandals.

JULY 13—Friends of silver convene a monster mass meeting in Salt Lake.

Congresses of Authors, of History, of Philology, Folk Lore, etc., at Chicago.

Baptist Young People's Union meet in International Convention at Indianapolis.

JULY 14—Fall of Bastille (104th) celebrated in Paris and New York.

Chief Young-Man-Afraid-of-His-Horses of the Sioux tribes, died.

Army bill passed its second reading in the Reichstag.

JULY 15—German Army bill passed, 201 to 185.

Revolt in Nicaragua. President prisoner.

JULY 16—Sunday.

JULY 17—Educational Congress convenes in Chicago.

A train ran down a street car in Chicago killing four persons.

A second comet discovered at the Lick Observatory. It is near the one now prominent in the heavens.

The Court Martial will try officers of Victoria sunk off Tripoli.

JULY 18—Bank crash in Denver.

Lynching in Georgia and another in Arkansas.

Fire in London, \$7,500,000 lost.

JULY 19—More banks fail in Denver. West becoming panicky.

France sends an *ultimatum* to Siam.

JULY 20—Strikes make trouble at Weir City, Kansas.

A. J. Drexel's will gives one million to found an art gallery or museum.

JULY 21—Cashier Dowling of U. S. Mint New Orleans accused of appropriating money reported burned.

England takes no part in France's troubles with Siam.

JULY 22—Siam asks France for time. Refused.

JULY 23—Sunday.

JULY 24—In Memphis yesterday, a negro taken from jail, hanged and his body burned.

Financial condition in the West growing worse.

France notifies Powers of her intention to blockade coast of Siam.

THE ALTRUIST'S CORNER.

This department, after this issue, will be under the supervision of one in every way capable to carry forward the aims, as set forth in the columns of this department last month. It is hoped that it will not only, to some extent, characterize the REVIEW, but furnish most useful and interesting information for our readers.

The editor wishes, in these columns, to extend his most cordial thanks for the constant encouragement he has received, not only from friends, but from strangers as well. The reception which the REVIEW has had, has been far beyond his most sanguine expecta-

tions. The managers of the subscription department report that during the past four weeks the largest additions to that department (Chicago excepted) from any one state comes from South Dakota, about two hundred having been received from there. He wishes to say that there are fifty subscriptions paid for six months, as a result from the appeal in "The Altruist's Corner" of the July number. Let those deserving apply and receive this REVIEW free for six months. In the meantime we trust other sums may be sent in to apply to this fund.

Attention is called to the premiums offered in the advertising department for subscriptions to this magazine. We want a repre-

sentative in every locality, if possible. Write to the managers of the Subscription Department of the ALTRUISTIC REVIEW, and arrangements will be made. Still, one other word. The advertisers in this REVIEW are recommended to its readers, not because we know them personally, or as to their business standing, so if anything 'advertised is not what it is represented to be we trust the same may be reported to us. No "crooked" firm will be allowed to continue their advertisements. We consider all announcements as a guide to buyers, and they are an essential part of any reliable magazine.

Due to an oversight in making up the forms the letters of Rev. Dr. Lawrence and Mr. Peer, of London, were omitted. They are added here. One of the best letters received during the month was from the Rev. Dr. Thomas. The letter was misplaced, somehow, and could not be found for publication.

From Rev. Wm. M. Lawrence, D.D.

CHICAGO, ILL., July 31, 1893.

MY DEAR SIR: The principles which underlie THE ALTRUISTIC REVIEW are excellent. The copy which I

have seen is most assuring. In this day when selfishness seems to be the final court of appeals, a journal which devotes itself exclusively to the cultivation of that true and better spirit represented by your REVIEW is worthy earnest, honest, and ample coöperation. I have been very much interested in favor of the REVIEW, and shall be greatly pleased at its success. It has manifested unusual discretion in the selection of its topics, as well as its choice of those who write them.

Yours sincerely,

WM. M. LAWRENCE.

A CARD OF WELCOME FROM LONDON.

From C. J. Peer, Secretary of Clearing House for Unemployed, London.

The age of miracles is not yet passed. 'Tis July, and yet a breath of fresh air comes from Chicago. If in that maelstrom of humanity, you can get men to stay their course, to take in a full and deep breath of the mental ozone which pervades your pages, before journeying on, it will be well with them. Indeed, a most refreshing mouthful of good things; a menu (written in English) of simple courses. All I fear is, that most will demand for their twenty cents more than they can digest, and I trust that your guests' appetites will not require the usual condiments of fiction which figure in the bills of fare of rival caterers, but you should spare them more of the salt of illustration, which will help them in remembering the dishes set before them. "Wheat" is the chief ingredient of your dishes, and as there are some one hundred in variety, there will be no lack of variety at your table.

C. J. PEER.



THE
HISTORY
OF THE
LIFE AND ACTIONS
OF
ADM. CHRISTOPHER COLUMBUS
AND OF HIS
DISCOVERY
OF THE
WEST INDIES
CALL'D
THE NEW WORLD,
NOW IN POSSESSION OF HIS *CATHOLIC MAJESTY*.

WRITTEN BY HIS OWN SON D. FERDINAND COLUMBUS.

CHAPTER III.

*Of the Admiral's Person and what Sciences he
Learn'd.*

THE Admiral was well Shap'd, and of a more than middling Stature, long Visag'd, his Cheeks somewhat full, yet neither fat nor lean; he had a Hawk Nose, his Eyes white, his Complexion white, with a lovely red. In his Youth his Hair was fair, but when he came to 30 Years of Age, it all turn'd gray. He was always modest and sparing in his Eating, Drinking and his Dress. Among Strangers he was affable, and Pleasant among his Domesticks, yet with Modesty and an easy Gravity. He was so Strict in Religious Matters that for Fasting and Saying all the Divine Office he might be thought profest in

some Religious Order. So great was his Aversion to Swearing and Cursing, that I Protest I never heard him swear any other Oath, but by *S. Ferdinand* and when in the greatest Passion with any body, he would vent his Spleen by saying, *God take you for doing or saying so*. When he was to write, his way of trying his Pen was by writing these words, *Jesus cum Maria fit nobis in via*, and that in such a Character as might very serve to get his Bread. But passing by other Particulars of his Actions and Manners, which may be mention'd at their proper time in the Course of this History; let us proceed to give an Account to what Science he most addicted himself. In his tender years, he apply'd himself so much to study at *Pavia*, as was sufficient to understand Cosmography,

to which sort of reading he was much addicted, for which reason he also apply'd himself to Astrology and Geometry, because these Sciences are so link'd together, that the one cannot subsist without the other, and because *Ptolemy* in the beginning of his Cosmography, says, That no Man can be a good Cosmographer unless he be a Painter too; therefore he learn'd to draw, in order to describe Lands, and set down Cosmographical Bodies, Plains or Rounds.

CHAPTER IV.

How the Admiral employ'd himself before he came into Spain.

THE Admiral having gain'd some insight in Sciences, began to apply himself to the Sea, and made some Voyages to the East and West; of which and many other Things of those his first days I have no perfect knowledge, because he died at such time as I being confin'd by filial Duty had not the boldness to ask him to give an Account of things; or to speak the truth, being but young. I was at that time far from being troubled with such thoughts. But in a Letter writ by him in the Year 1501, to their Catholick Majesties, to whom he durst not have writ anything but the truth, he has these following words. Most Serene Princes. 'I went to Sea very young, and have continued it to this day; and this Art inclines those that follow it, to be desirous to discover the secrets of this World. It is now forty Years that I have been Sailing to all those Parts, at present frequented; and I have Dealt and Conversed with wise People, as well Clergy as Laity, *Latins, Greeks, Indians* and *Moors* and many others of other Sects; and our Lord has been favourable to this my Inclination, and I have received of him the Spirit of understanding: He has made me very skilful in Navi-

gation, knowing enough in Astrology and so in Geometry and Arithmetick. God hath given me a Genius and hands apt to draw this Globe, and on it the Cities, Rivers, Islands and Ports, all in their proper Places. During this time I have seen and endeavored to see; all Books of Cosmography, History and Philosophy, and of other Sciences; so that our Lord has sensibly opened my understanding to the end I may Sail from hence to the *Indies* and made me most willing to put this in execution. Filled with this desire, I came to your Highnesses. All that heard of my undertaking, rejected it with contempt and scorn. In your Highnesses alone, Faith and Constancy had their Seat." In another Letter, written from *Hispaniola* in *January*, 1495, to their Catholick Majesties, telling them the Errors and Mistakes commonly made in Voyages and Piloting, he says thus: 'It happened to me that King *Rence*, whom God has taken to himself, sent to me to *Tunis* to take the Galeasse call'd *Fernandina*; and being near to the Island of *St. Peter* by *Sardinia*, I was told there were two Ships and a Barack with the said Galeasse, which discompos'd my men, and they resolved to go no further, but to return to *Marseilles* for another Ship and more men; and I, perceiving there was no going against their Wills without some contrivance, yielded to their desires, and changing the point of the needle set sail when it was late, and next morning at break of day we found ourselves near Cape *Cartegna*, all aboard thinking we had certainly been sailing for *Marseilles*.' In the same manner, in a *Memorandum* or Observation, he made to show that all the five Zones are Habitable and proving it by Experience in Navigation, he says "In *February* 1467 I sail'd myself an Hundred Leagues beyond *Thule Island*, whose Northern port is 73 degrees distant from the Equinoctial, and not 63 degrees as

some will have it be; nor does it lie upon the Line where *Ptolemy's* West begins, but much more to the Westward; and to this Island which is as big as *England* the *English* Trade, especially from Bristol. At the time when I was there, the Sea was not Frozen, but the Tides were so great, that in some Places it swell'd 26 Fathoms, and fell as much." The Truth is, That the *Thule* *Ptolemy* speaks of, lies where he says, and this by the Moderns is call'd *Friseland*. And then to prove that the Equinoctial or Land under it is Habitable, he says, 'I was in the Fort of *St. George de la Mira* belonging to the King of *Portugal*, which lies under the Equinoctial, and I am a Witness that 'tis not Inhabitable as some would have it.' And in his Book of his first Voyage he says, 'He saw some Mermaids on the Coast of *Meneguet*, but that they are not so like Ladies, as they are painted.' And in another Place he says, 'I observed several times in Sailing from *Lisbon* to *Guinea* that a degree on the Earth, answers to 56 Miles and two Thirds.' And further he adds, 'That in *Scio* an Island of the *Archipelago*, he saw Mastick drawn from some Trees.' In another Place he says, 'I was upon the Sea 23 Years, without being off it any time worth speaking of: And I saw all the East and all the West, and may say—towards the North, or *England* and have been at *Guinea*, yet I never saw Harbours for goodness like those of the West Indies.' And a little further he says 'That he took to the Sea at 14 Years of Age, and ever after followed it.' And in the Book of the second voyage he says, 'I had got two Ships, and left one of them at *Porto Santo*, for a certain reason that occur'd to me, where she continued one day, and the next day after I join'd it at *Lisbon*, because I, light of a Storm and contrary Winds at South West, and she had but little Wind at North East, which was contrary.' So that from these Instances we

may gather, how much Experience he had in Sea Affairs, and how many Countries and Places he Travel'd before he undertook his Discovery.

CHAPTER V.

The Admiral's coming into SPAIN and how he made himself known in PORTUGAL which was the cause of his discovering the WEST INDIES.

AS concerning the cause of the Admiral's coming into *Spain*, and his being addicted to Sea Affairs, the occasion of it was a famous Man, of his Name and Family, call'd *Columbus*, renown'd upon the Sea, on Account of the Fleet he commanded against Infidels, and even in his own Country inso-much that they made use of his Name to frighten the Children in the Cradle; whose Person and Fleet, it is likely were very considerable, because he at once took four *Venetian* Galleys, whose bigness and strength I should not have believ'd, had I not seen them fitted out. This Man was call'd *Columbus the Young* to distinguish him from another, who was a great Seaman before him. Of which *Columbus the Younger*, *Marc Antony Sabellicus* the *Livy* of our Age, says in the eight Book of his tenth Decade, That he lived near the time when *Maximilian*, Son to the Emperor *Fredrick* the 3rd, was chosen King of the *Romans*; *Jerome Donato* was sent Ambassador from *Venice* into *Portugal*, to return thanks in the name of the Republic to King John the 2d, because he had clothed and relieved all the Crew belonging to the aforesaid great Galleys, which were coming from *Flanders*, relieving them in such a manner, as they were enabled to return to *Venice*, they having been overcome by the Famous Cosair *Columbus the Younger*, near *Lisbon* who had strip'd and turn'd them ashore. Which Authority of so Grave an Author as *Sabellicus*, may make us sensible of the afore-

mention'd *Justiniani's* Malice since in his History he made no mention of this Particular, to the end it might appear, that the Family of *Columbus* was less Obscure than he would make it. And if he did it thro' ignorance, he is nevertheless to blame for undertaking to write the History of his Country, and omitting so remarkable a Victory, of which its Enemies themselves make mention. For the Historian, our adversary, makes so great Account of his Victory, that he says, Ambassadors were sent on that Account to the King of *Portugal*, which same Author, in the aforementioned eight Book somewhat further, as one less obliged to enquire into the Admiral's Discovery, makes mention of it, without adding those twelve lyes which *Justiniani* inserted. But to return to the matter in hand I say, That whilst the Admiral sailed with the aforesaid *Columbus the Younger*, which was a long time, it fell out that understanding beforementioned four great *Venetian* Galleys, were coming from *Flanders*, they went out to seek, and found them beyond *Lisbon*, about Cape *St. Vincent*, which is in *Portugal*, where falling to blows, they fought furiously and grappled, beating one another from Vessel to Vessel with the utmost rage, making use, not only of their Weapons, but Artificial Fire-Works; so that after they had fought from Morning till Evening, and abundance were killed on both sides; the Admiral's Ship took fire, as did a great *Venetian* Galley, which being fast grappled with Iron Hooks and chains, used to this purpose by Sea faring men, could neither of them be relieved, because of the confusion there was among them, and the fright of the fire which in a short time so increased, that there was no other remedy, but for all that could, to leap into the Water, so to die sooner, rather than bear the torture of the fire. But the Admiral being an excellent swimmer, and seeing himself two Leagues or

a little further from Land, laying hold of an Oar, which good Fortune offered him, and sometimes resting upon it, sometimes swimming, it pleased God, who had preserved him for greater ends, to give him strength to get to shore; but so tired and spent with the Water, that he had much ado to recover himself. And because it was not far from *Lisbon*, where he knew there were many *Genoese*s his Countrymen, he went away thither as fast as he could, where being known by them he was so courteously received and entertain'd that he set up House and Marry'd a Wife in that City. And for as much as he behav'd himself honourably, and was a Man of a Comely Presence, and did nothing but what was just, it happened that a Lady whose name was *Donna Felipa Moniz*, of a good Family and Pensioner in the Monastery of all Saints, whither the Admiral used to go to Mass, was so taken with him, that she became his Wife. His Father-in-Law *Peter Moniz Perestrello*, being dead, they went to live with the Mother-in-Law, where being together, and she seeing him so much addicted to Cosmography, told him that her Husband *Perestrello* had been a great Sea faring Man, and that he with two other Captains, having obtained the King of *Portugal's* leave, went to make discoveries, upon condition that dividing what they found into three parts, they were to cast Lots who should choose first. Being thus agreed, they sailed away to the South West, and arriv'd at the Island of *Madera* and *Porto Santo*, Places never before discovered. And because the Island of *Madera* was biggest; they divided into two parts, the Island of *Porto Santo*, being the 3d which fell to the Lot of the said *Perestrello*, *Columbus's* Father-in-Law, who had the Government of it till he died. The Admiral being much delighted to hear such Voyages and Relations, his Mother-in-Law gave him the Journals and Sea Charts left her by her Husband, which still more

inflam'd the Admiral; and he enquired into the other Voyages the *Portuguese* then made to *St. George de la Mira*, and along the Coast of *Guinea*, being much pleased to discourse with those that had sailed thither. To say the Truth, I can not certainly tell whether whilst this Wife lived, the Admiral went to *Mira* or *Guinea*, as I said above, the reason seems to require it. However it was, as one thing leads to another, and one consideration to another, so whilst he was in *Portugal*, he began to reflect, that as the *Portuguese* Travel so far Southward it were not less proper to sail away Westward, and Land might be the more certain and confident in this Particular, he began to look over all the Cosmographers again, whom he had read before, and to observe what Astrological Reasons would corroborate this Project; and therefore he took notice of what any Persons whatsoever spoke to that purpose, and of Sailors particularly, which might any way be a help to him, of all which things he made such good use, that he concluded for certain, that there were many Lands West of the *Canary* Islands and *Cabo Verde*; and that it was possible to sail to, and discover them. But that it may appear from what mean Arguments he came to deduce, or make out so vast an Undertaking, and to satisfy many who are desirous to know particularly, what Motives induc'd him to Discover these Countries, and expose himself in so dangerous an undertaking, I will here set down what I have found in his Papers relating to this Affair.

CHAPTER VI.

The Principal Motives that inclin'd the Admiral to believe he might discover the West-Indies.

Being about to deliver the motives that inclin'd the Admiral to undertake the Discovery of the *West-Indies* I say they were three, viz., Natural Reason, Authority of Writers, and the Testimony of Sailors. As

to the first, which is Natural Reason, I say, he concluded that all the Sea and Land compos'd a Sphere or Globe; which might be gone about from East to West, Traveling round it, till Men came to stand feet to feet one against another, in any opposite Parts whatsoever. Secondly, he gave it for granted, and was satisfied by the Authority of approved Authors, that a great part of this Globe had been already Traveled over, and that there then only remained to discover the whole, and make it known, that Space which lay between the Eastern bounds of *India*, known to *Ptolemy* and *Marinus*, round about Eastward, till they came thro' our Western Parts to the Islands *Azores* and of *Cabo Verde* the most Western Parts yet Discovered. Thirdly, He considered, that this Space lying between the Eastern limits known to *Marinus*, and the aforesaid Island of *Cabo Verde* could not be above a third part of the great circumference of the Globe, since the said *Marinus* was already gone 15 Hours, or 24 Parts into which the World is divided towards the East; and therefore to return to the said Isles of *Cabo Verde*, there wanted about eight Parts; for the said *Marinus* is said to have begun his Discovery towards the West. Fourthly he reckoned, that since *Marinus* had in his said Cosmography, given an Account of 15 Hours, or Parts of the Globe towards the Eastern Land, it followed of course, that the said end must be much beyond that; and consequently, the further it extended Eastward the nearer of it came to the Islands *Cabo Verde*, towards our Western Parts; and that if such space were Sea, it might easily be sail'd in a few days, and if Land, it would be sooner discovered by the West, because it would be nearer to the said Islands. To which reason may be added, That given by *Strabo*, in the 15th Book of his Cosmography, that no Man with an Army ever went so far as the Eastern Bounds of *India*, which *Ctesias* writes is as

big as all the rest of Asia; *Onesicritus* affirms it as the third part of the Globe, and *Nearchus* that it is four Months Journey in a Strait Line, besides that *Pliny* in the 17th chapter of his 6th Book says, That *India* is the third part of the Earth; whence he argued, that being so large, it must be nearer *Spain* by way of West. The 5th Argument that induced him to believe, that the distance that way was small, he took from the opinion of *Alfragranus* and his followers, who make the Circumference of the Globe, much less than all other Writers and Cosmographers, allowing but 56 miles and two Thirds to a Degree, whence he would infer, that the whole Globe being small, which *Marinus* left as unknown; therefore that Part might be sail'd in less time than he assign'd; far since the Eastern bounds of *India* were not yet discovered, those bounds must lie near to us Westward, and therefore the Lands he should discover, might properly be call'd Indies. By this it plainly appears, how much one Mr. *Roderick* Arch-Deacon of *Seville* was in the wrong as well as his followers, who blame the Admiral; saying, He ought not to have call'd those Ports *Indies*, because they are not so, whereas the Admiral did not call them *Indies*, because they had been seen or discovered by any other Person, but as being the Eastern Part of *India* beyond *Ganges*, to which no Cosmographer ever assign'd bounds, or made it border on any other Country Eastward, but only upon the Ocean; and because these were the Eastern unknown Lands of *India* and have no particular name of their own; therefore he gave them the name of the nearest Country, calling them *West-Indies*, and the more because he knew all Men were sensible of the Riches and Wealth of *India*; and therefore by that name he thought to tempt their Catholick Majesties, who were doubtful of his undertaking telling them he went to discover the *Indies* by way of the West. And

this mov'd him rather to desire to be employed by the King of *Castile*, than by any other Prince.

CHAPTER VII.

The second motive inducing the Admiral to discover the WEST INDIES.

The second motive that encouraged the Admiral to undertake the aforesaid enterprise, and which might reasonably give occasion to call the countries he should so Discover *Indies*, was the great Authority of Learned Men, who said that it was possible to sail from the Western Coast of *Africk* and *Spain*, Westward to the Eastern bounds of *India*, and that it was no great Sea that lay between them, as *Aristotle* affirms, at the end of his 2d Book of Heaven and the World; where he says, that they may sail from *India* to *Cadiz* in a few days, which some think *Averroes* proves writing upon that Place. And *Seneca* in his first Book of Nature, looking upon the knowledge of this World, as nothing in respect of what is obtain'd in the next life, says, a Ship may sail in a few days with a fair Wind from the coast of *Spain* to that of *India*, and if as some would have it, this same *Seneca* writ the Tragedies, we may conclude it was to the same Purpose, that in the chorus of his *Medea*, he speaks thus;

Venient annis

Saecula feris, quibus Oceanus

Vincula rerum laxet, Et ingeus

Pateat tellus, Typbysque novos

Detegat orbes, nec fit terris

Ultima Thule.

That is, there will come an Age in later years, when the Ocean will loose the bonds of things, and a great country be discovered, and another like *Typhys* shall discover a new World, and *Thule* shall no longer be the last Part of the Earth, which is now most certain has been fulfill'd in the Person of the Admiral.

(To be Continued).

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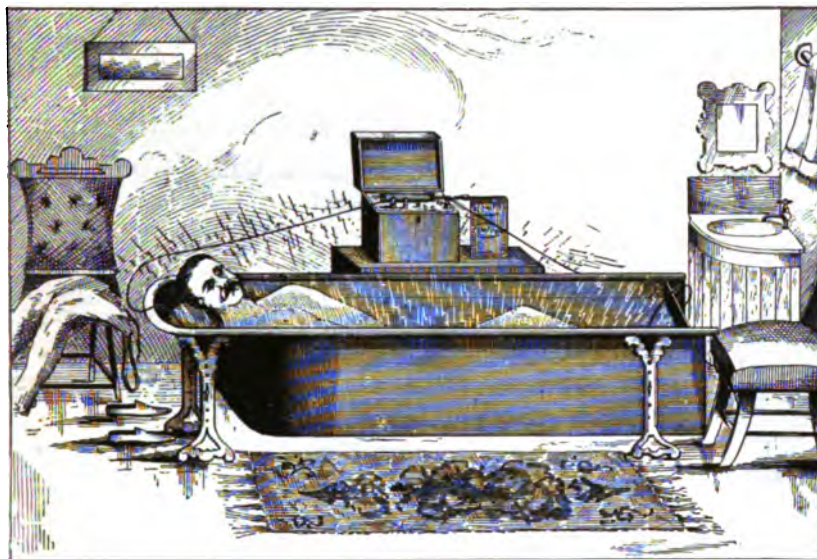
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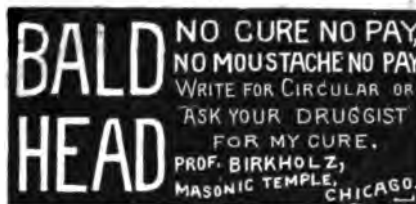
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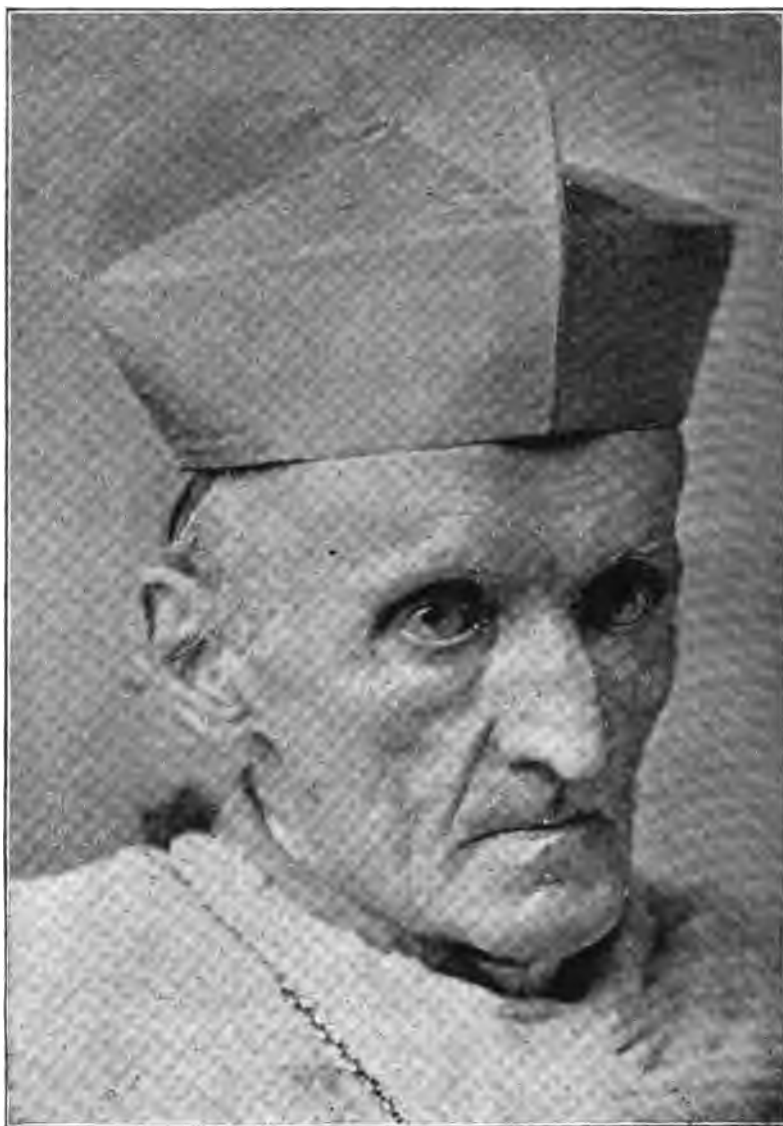
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HAZLITT ALVA CUPPY.

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CONTENTS FOR SEPTEMBER.

THE MONTHLY ROUND-UP	- - - - -	89
Labor Agitations, Chicago's Versatile Mayor, A Suggestion, Toronto's Example, Moody's Inroads, Gladstone's Triumph, The World's Parliament of Religions, Hard Times, Sanitary Conference, The North- field Conference, Peace Conference, etc., etc.		
CARDINAL MANNING—A CHARACTER SKETCH	- - - - -	94
By W. T. STEAD.		
WINNOWINGS	- - - - -	108
Extracts from, and comments on, some articles in <i>The North Ameri- can Review, Review of Reviews, Arena, Helping Hand, Our Day, Cosmopolitan, Eclectic</i> , etc., etc.		
THE CASE AT BROOK FARM	- - - - -	119
By REV. A. B. CHAFFEE, M. A.		
AMONG THE WEEKLIES	- - - - -	126
Gleanings from <i>The Ram's Horn, The Outlook, Christian at Work, Interior, Standard</i> , etc., etc.		
BOOK REVIEWS	- - - - -	129
CURRENT EVENTS	- - - - -	130
THE ALTRUIST'S CORNER	- - - - -	132
THE LIFE OF COLUMBUS	- - - - -	134
Written by his son, D. FERDINAND COLUMBUS.		
SOME ARTICLES IN THE MONTHLY MAGAZINES AND REVIEWS	- - - - -	v

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Loaned by Our Day.

CARDINAL MANNING.

THE ALTRUISTIC REVIEW.

VOL. I.

SEPTEMBER, 1893.

NO. 3.

THE MONTHLY ROUND-UP.

The most important features of the record of the past four weeks are those which have had to do with labor and the unemployed. A few men gathered about the foot of the statue of Columbus on the Lake Front in Chicago. This was what a number of men, more prolific in ideas and words than in noble desires or worthy deeds, wanted. It gave them a chance to pose as champions for the deserving. Parades of the unemployed were instituted, and but little anxiety was felt until some violence was attempted near the City Hall. The police came in conflict with the disturbers and as a result nine persons were injured.

CHICAGO'S VERSATILE MAYOR.

Now it happens at this time that Chicago has for Mayor one of the most versatile creatures on earth. He can entertain a princess with all the dignity of a courtier, or with equal *sang froid* march at the head of a labor procession. He can get himself engaged to a lovely heiress, young enough almost to be his granddaughter, or make the saloon and gambling elements think he is their patron saint.

This riot almost beneath the Mayor's window aroused his spirit. He became solicitous for the good of the people. Driving to

THE MAYOR MAKES A SPEECH.

the Lake Front he delivered the following speech :

"I earnestly appeal to you to preserve the peace. Every man who knows me knows I am a friend of labor and in heartfelt sym-

thy with the laboring man. I pledge you my honor, busy as I am at all times, to give all that is in my brain to the aid of that committee of which I am a member for the purpose of lending you help, and to bring out something to do you good. I intend to have peace, and anyone who attempts to violate it will get his head broken for his pains. We want no disturbance and we won't have any without bringing the disturbers to account. There are many of you here, but you are but a mere handful when compared with the 60,000,000 of people of the United States. The people of this country are wedded to the law. That is what has made them so great. Men cannot come here from abroad to carry out the ideas they formed where hatred is aroused against the government. Rulers here are your servants and not your masters. We recognize the fact that there are thousands of unemployed, and we do not need to be told about it by parades on the streets and disorderly actions. Are you orderly? You turned over a mail wagon to-day. How long will the United States Government stand that ?

"I am sworn to protect the city, and I will do it. While doing it I will try to help every man I can. I am older than most of you, and I know that peace and order will serve you best. Don't listen to incendiary speeches. They will only harm you, and none must be made. I appeal to you to listen to reason. You cannot make money out of speeches and disorder."

There are no more parades in Chicago. There is what is much healthier, a committee

which examines worthy men out of work and then helps them to obtain it.

THE UNEMPLOYED ELSEWHERE.

New York has also had her troubles with the unemployed. A large hall was demanded for a public meeting, being refused admittance the doors were broken open. The last disturbance has been in Cleveland, Ohio. As yet nothing very serious has happened. Nothing very serious will happen if the unemployed will only act with judgment and common sense. Their first duty is to separate themselves from the large class of on-hangers, idlers, and live-without-work classes which in times of plenty are too numerous. These elements make the trouble; from among them come the leaders who incite to violence and crime.

A SUGGESTION.

I know of no better plan than one put to a test in London last winter. Appoint committees among the poor to examine and report upon the needs of their fellows. They are honest for the most part, and their experience and knowledge stand them in stead in judging of the needs of those about them.

One other thing in this connection. Let it never be forgotten that the giving of food and clothing to any who are able to work is not worthy charity. It is philanthropy on the part of the giver, but it does harm. Let every one able to do any work, who becomes a recipient of charity, become a producer to obtain his help. In other words, it is the maxim of Peter Cooper over again—help people to help themselves. London gives away without any returns some millions of pounds sterling every year. It is as money consumed by fire, it brings no returns. If the funds collected can only be paid out for some sort of production the community is benefited in two ways: In its improvements and in the maintenance of the self respect of its citizens.

TORONTO'S EXAMPLE.

Our neighbors in Canada have more than once given us worthy examples. Toronto bids fair to become world-famed for its observance of the Sabbath. Some days ago, by popular vote there was a majority of 1,000 against running street cars on Sunday. Some time the statistician will give us some very interesting figures as to crime and violation of law in that city; it will be interesting to compare them with similar statistics from some of our American cities, which do not respect the law. It may be appropriate in this connection to remind some of our Chicago readers of a statute from among the laws of the state. "Whoever keeps open any tippling house, or place where liquor is sold or given away upon the first day of the week, commonly called Sunday, shall be fined not exceeding \$200.00." Why not enforce the law. "The people of this country are wedded to the law," says the Mayor in his speech. In the above case in Chicago at least there has been a divorce. We plead for a reconciliation.

MOODY'S INROADS.

How little oftentimes do we realize in some slightly new departure the beginning of a great force for good. It is one of the hopeful signs of the times that during the summer months D. L. Moody and his co-workers have stormed, so to speak, many of the theaters. The stage which so many nights of the week is replete with ballet and vulgar jokes gives way to choruses and solos and Christian discourses. Let men say what they will, the thousands who have been gathering Sunday after Sunday in the Haymarket, Empire and Standard theaters to worship, will see more clearly than ever before the wide gulf fixed between the theater and the church. I always hail with joy every effort which is made to turn theaters into places of worship. It is well to have them even if but for one day in the week.

By and by Chicago's people will claim entertainment of higher type than the Black Crook or Ali Baba.

GLADSTONE'S TRIUMPH.

At last the Home Rule Bill has passed the House of Commons. Thus far at least the greatest probably of all living statesmen has carried his plans. The House of Lords, that more than useless appendage to the House of Commons, will throw it out. It does verge a little on the ludicrous, when we think of all this discussion in England as to whether or not the Irish can manage their own affairs. They are neither children nor imbeciles, and there are men among them. A liberal Home Rule will do more to cement friendship between the English and Irish than any other move that can be thought of.

THE WORLD'S PARLIAMENT OF RELIGIONS.

The thoughtful minds of the world are just now upon the meetings in session at the Art Institute in this city. In this effort to glean help and good from all the forces working for good among men will be found new impulses such as those devoting their lives to the good of others, have as yet never dreamed.

This will be the Congress of Congresses, beside which all others will be but minor events. In its scope, aim and purpose it is unique, the most colossal enterprise of its kind the world has ever known. It is hoped no delegates will come prompted by mere curiosity, or with the selfish desire to air their particular creeds, and make converts. The sessions should be marked by unselfishness. Facts should be eagerly seized upon and made note of for future reference and comparison. Every one should be on the alert how to improve himself in the cause which he represents, not eager to show their neighbors the follies into which they have fallen.

The New York *Evangelist* speaking of this gathering says: "We give this week the long

and very suggestive programme of the Parliament of Religions soon to be held in Chicago. To many devout minds the very name comes with a shock; the bare suggestion of bringing other religions face to face with Christianity on a platform of equality seems horrible. But sober second thought corrects this feeling. Light comes out in more effulgent glory by contrast with darkness. Truth has nothing to fear but everything to gain by being set over against error. And there is another point which we are in danger of losing sight of. Every word of God is precious to them who love him. And as all nations of men are his children, and he has never left any of them without a witness, as in every nation he that feareth God and doeth righteousness is accepted of him, so to those whose minds are open, whose hearts are eager to increase in the knowledge of him, there must be something to learn of his excellent power and glory, even from those who, without our privileges, are still seeking after God. This we must believe to be true of all honest-hearted men of other religions, and such are their representatives who come here. We ought to consider this congress a golden opportunity to show to men like these what Christianity is in its doctrines not only, but in its fruits. Perhaps, to look from a foreign point of view upon some of the latter, as they express themselves in some of our institutions and practices, may be an exercise more profitable than pleasing. But with all our faults and inconsistencies, this Congress of Religions is surely a grand opportunity to do good, and an opportunity no less great to get good, if we will but take it so."

HARD TIMES.

There is every indication that the worst is over in the financial world. Men are already puzzling their brains trying to find out just why they became frightened. How did it all come about anyway? The panic stands out

as one unique in the history of this country. Never before have so many solvent firms failed. The country has grown so sensitive to every little indication that a single failure of importance arouses suspicion. The panic is due to some extent to a purpose, laudable enough in itself, of keeping on the safe side during hard times. The mistake was in the way people went about carrying out this purpose. American people will in time not make the usual blunder of making our hard times, great harvest for thieves and dishonest men in business. Many have taken advantage of the times to break up and in this way avoid debts which they could pay. The pickpocket and highwayman always profit during such times. But as has been said the indications are that the worst is over. Mills are again running and factories are once more revolving their spindles to the tune of worthy labor. In spite of all there will be much hardship in our great cities during the severest days of winter. It will be a time when "no good thought or deed is lost or wasted, and no life lived for others is lived in vain."

SANITARY CONFERENCE.

International conferences are very popular. Not the least deserving of attention is the recent conference of sanitary engineers and specialists held in Dresden, Saxony. There were representatives from Austria-Hungary, Belgium, France, Germany, Great Britain, Italy, Netherlands, Russia and Switzerland. After much discussion it was decided to recommend to their various governments and to the other powers the following general courses of conduct in sanitary matters. As the questions relate to the intercourse of nations the treatment of ships and shipping are especially prominent. To prevent the spread of infection it was decided that well persons ought to be held in quarantine for five days after the disappearance of the disease. Another con-

sideration is full of good sense, that ships are to be judged, not from the ports from which they come, but by their sanitary condition after due inspection. It is strange so self-evident a proposition has been so often overlooked. Disease may be brought from unsuspected places, and every vessel should be carefully examined.

The conference did a good thing when it asked governments having alarming diseases, like cholera, to make formal notification of the fact to the other states in the agreement. This is suggestive, for it reveals a world-wide interest in men. Years ago countries were content with their own personal condition. Now all civilized governments are learning the lesson of being their brother's keeper. And why should not states notify the world of the dangers as well as of the benefits within their borders!

It has been thought that diseases are shipped in rags. The Dresden conference, however, has concluded that this is a comparatively insignificant source of danger, and when bundles of rags have been pressed and baled, and marked to tell of their place of shipment this danger is reduced to a minimum, if not wholly removed.

As we hear of this and kindred work men are doing for each other's well-being we are compelled to recognize the great stride of the present day in all general concerns.

THE NORTHFIELD CONFERENCES.

The naturally kind impulses are greatly stimulated, and are truly guided by a study of the Bible. For this reason much is expected of such meetings as the Northfield conferences. For eleven years Mr. Moody and his aids have gathered in the summer for the study of divine revelation, both of the Bible and of the human heart. This year's meetings, if we can judge from reports, were not behind those of former years. The leaders were Dr. A. J. Gordon, Prof. Drummond,

Rev. A. C. Dixon, Dr. George W. Folwell, Dr. Faunce, Dr. Judson, President Gates, Dr. A. T. Pierson, and Dr. H. C. Mabie. Several prominent missionaries were present, the venerable Dr. Jewett of the Telegu mission, Dr. B. C. Atterbury of China, Dr. Reynolds of Turkey, C. A. Nichols of Burma, Dr. Henry Fairbank of India, Josiah Tyler of Zululand, Mr. Upcraft of China, and Dr. Downie of India. Before these speakers with rapt attention sat daily about 600 appreciative listeners. The power to do others good will surely be greatly augmented by the impulses received and passed along by these earnest workers and students. During the sessions Chicago was in touch with Northfield, for Mr. Moody passed at intervals between the two places, and the students and teachers raised \$10,000 for the Chicago work. Men and places are becoming as one man in one place by the righteous impulses of God's cause and man's needs. The subjects discussed during the meetings were: "The Development of Christian Character," by A. C. Dixon; Bible talks on "The Ages," by Dr. Gordon; "The Glory of Christ," by Dr. Folwell; "The Headship of Christ," by Dr. Pierson; "Leprosy," by George Needham; and missionary themes by the missionaries. A writer of the College Conference forcefully concludes, "Northfield stands for a hopeful, earnest, intelligent, spiritual, joyful, active, Christian life in our colleges." The same can be said of the effects produced by Northfield, by Mr. Moody and his assistants, and by these conferences in all lines of influence.

THE PEACE CONGRESS.

It is within the range of possibility that the week of August 14-20, 1893, will be regarded by the world as the most important of our present decade. During this week the Fifth Universal Peace Congress met in Chicago. It will ever after have the honor of presenting

two measures of very far-reaching results. One is the appointment of a committee of eminent jurists from different countries to whom the question of an international court of arbitration is to be submitted. The other proposition was presented by Dr. George Dana Boardman, of Philadelphia. It advocated disarmament, and urged the American nation to propose this to European and other governments.

These Peace Congresses have unhesitatingly addressed themselves to real questions. An earlier series corresponded with the period of the first great International Exhibition, held in London, in 1851. But the first of this series was held in Paris, in 1889, and was inspired by the rapid growth of militarism in Europe. London, in 1890, had the honor of the second meeting; Rome, the third; Berne, the fourth, last year.

Among the subjects discussed in the present congress were: "Peace Societies and Congresses," "Economic Aspects of War," "Women and War," "International Arbitration," "The Law of Nations," "The Fraternal Union of Peoples," "The Peace Propaganda," etc. The meetings of the congress concluded with a special religious peace service in the Hall of Washington on Sunday morning which was presided over by Rev. Geo. Dana Boardman, D.D., LL.D., of Philadelphia, and addressed by Rev. Philip S. Moxom, D.D., of Boston, and others.

Between the lines those who choose can read a set determination of these congresses to suggest, and keep suggesting, to the different sovereigns of the world that their subjects have rights the rulers should respect. The pressing questions of immigration, what to do with the hordes of Europe who are fleeing from military oppression, will be partly solved if militarism be abandoned. The hearty coöperation of England and America, with the more or less friendly assistance of other

countries, will very greatly assist in bringing such things to pass. The Behring discussion has marked a line back of which these two English-speaking peoples dare not go. Hon. Thomas Bayard, ambassador to England, said at Southampton respecting his mission: "I would have it an agency to make strife between these countries impossible. I would have it an agency to promote our mutual welfare by the beneficence of commerce, so that

these ships may run full both ways, and be met on the wharves on both sides of the Atlantic by people with hearts full of gratitude and good feeling to each other." By the labors of such bodies as the Peace Congress the world is getting to plains of observation from which such results as our ambassador desires are losing their utopian aspect by coming within the horizon of actual accomplishment.

CHARACTER SKETCH—CARDINAL MANNING.

By W. T. STEAD.

How well I remember the day on which I first saw Cardinal Manning! I had been three years in London, and during all that time—so great a recluse I had been—although I was Mr. Morley's assistant at the *Pall Mall Gazette*, I had never seen the Cardinal. He was a kind of legendary figure to me. Cardinal Grandison in "Lothair," was quite as real to me as the actual Cardinal Archbishop of Westminster. At last the time came when I saw him. I was in the hall of Sutherland House—a place famous for many associations mingled of glory and of shame. For the Duchess of Sutherland in old days had been foremost in the fight for the freedom of the slave, and she made her mansion the headquarters of the Abolitionist's movement at the time when slavery seemed destined to be eternal on the American continent. In later days, however, the Duke had made Stafford House the seat and centre of the Jingo reaction in favor of the perpetuation of the slavery of the Christian East. The hostess of Mrs. Stowe and the patron of the unspeakable Turk were alike absent on the occasion in question. The annual meeting of the Metropolitan Association for Befriend-

ing Young Servants was held in Stafford House, and the Cardinal was present. It was not a scene to be soon forgotten. The representatives of all the philanthropies met at the foot of the staircase of that stately hall to listen to a plea for the little slaveys of London from the lips of the Roman Cardinal and Prince of the Church. When Cardinal Manning rose to speak I was almost aghast at the extreme fleshlessness of his features. His tall form, erect and slender as a spear, showed to great effect above the throng that gathered around the statues at the foot of the stair. I remember no other speaker. I only see the marble and the Cardinal. He spoke with feeling and tenderness, born of evident sympathy for the hard-worked, over-driven little serving-maids of this great city. There was no passion save compassion, he spoke quietly and tenderly, and beyond the drift and tone of his remarks I remember nothing. What impressed me most, and what I suppose, impresses most of us when we see the Cardinal for the first time, was the extreme bloodlessness of the emaciated face. It was as if wrinkled parchment was stretched across a fleshless skull, out of which, however, kindly

blue eyes gleamed out brightly, while a pleasant smile gave life and human humor to the features of the ascetic.

I always associate that first sight of the Cardinal with my first meeting with another octogenarian not less famous, although in years they had little in common. Mr. Carlyle, down to his dying day, was erect and spare, and his features, contrary to the common impression, were small and almost child-like. "What a dear little face," exclaimed an enthusiastic lady after leaving the Sage of Chelsea, a phrase which startled me not a little, and seemed most incongruous. But when I saw him the incongruity disappeared. The grim philosopher, whose brow, ploughed with anxious thought, frowns from so many a portrait, I found to be one of the sweetest and kindest of old men. And I was soon to learn that the Cardinal was a man as different from the death's head in a skull cap whom I saw in Stafford House as the Mr. Carlyle of real life from the Carlyle of popular tradition.

In these character sketches I have frequently had to observe that I am not attempting biography. I only endeavor to describe the leading actors on the contemporary stage as I see them from my corner near the footlights. There are sides to Cardinal Manning's character of which I can say nothing. There are at least three Cardinal Mannings. There is the Cardinal Manning as he appears to men of the world, to Protestant statesmen, and to the great outside public to whom he is but a name; that is the first Cardinal. Then there is the second Cardinal as he appears to the Catholics, the Cardinal Archbishop of Westminster, the Prince of the Church and representative of the Holy See. And lastly, there is the third Cardinal as he is known to me, a heretic, a Protestant, a nonconformist. Naturally it is mostly of the third Cardinal of whom I speak here. My observations may

be partial, imperfect and most incomplete. They are at least my own. I speak as I have seen with my eyes and heard with my ears, during the last six years, during which I have been honored with the unfailing friendship of one who, despite all differences of station and of creed, has ever treated me with generosity and affection. But each of these other two Cardinals deserves at least a word in passing. The first has been drawn twice from the life by Lord Beaconsfield. In Cardinal Grandison we have, from the hand of the author of "Lothair," a careful study by one of the first of English statesmen, of the first of English Churchmen. Cardinal Grandison was Lothair's father's friend, "an English gentleman with an English education, once an Anglican, man of the world, a man of honor, a good, kind-hearted man." Here is Lord Beaconsfield's description of the Cardinal in society:

"Nothing could exceed the simple suavity with which the Cardinal appeared, approached and greeted them. He thanked Apollonia for her permission to pay his respects to her, which he had long wished to do; and then they were all presented, and he said exactly the right thing to everyone. He must have heard of them all before, or read their characters in their countenances.

"In a few minutes they were all listening to his eminence with enchanted ease, as sitting on the sofa by his hostess he described to them the ambassadors who had just arrived from Japan, and with whom he had relations of interesting affairs. The Japanese Government had exhibited enlightened kindness to some of his poor people who had barely escaped martyrdom. Much might be expected from the Mikado, evidently a man of singular penetration and elevated views; and his eminence looked as if the mission to Yokohama would speedily end in an episcopal see; but he knew where he was, and studiously avoided

all controversial matter. After all, the Mikado himself was not more remarkable than this Prince of the Church in a Tyburnian drawing-room, habited in his pink cassock and cape, and waving, as he spoke, with careless grace, his pink biretta." "We must all pray, as I pray, every morning and night," said the Cardinal, "for the conversion of England."

"I never eat and I never drink," said the Cardinal. "I am sorry to say I cannot. I like dinner society very much. You see the world and you hear things which you do not hear otherwise. For a time I presumed to accept invitations, though I sat with an empty plate; but though the world was indulgent to me, I felt that my habits were an embarrassment to the happier feasters. It was not fair, and so I gave it up."

"CARDINAL GRANDISON" AT HOME.

Lord Beaconsfield's picture of Cardinal Manning was very carefully drawn. The following description of the library of Cardinal Grandison and its occupant is almost an exact picture of the Cardinal Archbishop in his library in the familiar house in Vauxhall Bridge Road:

"It was a library of moderate dimension, and yet its well filled shelves contained all the weapons of learning and controversy which the deepest and most active of ecclesiastical champions could require. It was unlike modern libraries for it was one in which folios greatly predominated; and they stood in magnificent array, for they bore many of them on their costly and ancient bindings the proofs that they had belonged to many a prince and even sovereign of the Church. Over the mantel-piece hung a portrait of his Holiness, Pius the Ninth, and on the table in the midst of many papers was an ivory crucifix.

"The master of the library had risen from his seat when the chief secretary entered, and was receiving an obeisance. Above the middle height his statue seemed magnificent by the

attenuation of his form. It seemed that the soul never had so frail and fragile a tenement.

"He was dressed in a dark cassock with a red border, and wore scarlet stockings, and over his cassock a purple tippet, and on his breast a small golden cross. His countenance was naturally of an extreme pallor, though at this moment slightly flushed with the animation of a deeply interesting conference. His cheeks were hollow and his gray eyes seemed sunk into his clear and noble brow, but they flashed with irresistible penetration. Such was Cardinal Grandison."

This passage also is a transcript from life: "The Cardinal was an entire believer in female influence, and a considerable believer in his influence over females; and he had good cause for conviction. The catalogue of his proselytes was numerous and distinguished. He had not only converted a duchess and several countesses, but he had gathered into his fold a real Mary Magdalen. In the height of her beauty and her fame, the most distinguished member of the *demi-monde* had suddenly thrown up her golden whip and jingling reins, and cast herself at the feet of the Cardinal. He had a right, therefore, to be confident; and while his exquisite tact and consummate cultivation rendered it impossible that he should not have been deeply gratified by the performance of Theodora, he was really the whole time considering the best means by which such charms and powers could be enlisted in the cause of the Church."

NIGEL PENRUDDOCK.

That was the first draft of Lord Beaconsfield's Cardinal. In "Endymion" the statesman-novelist returned to the task of portraying Cardinal Manning. Here is his second attempt when Cardinal Grandison disappears, and is replaced by Nigel Penruddock, the Archbishop of Tyre, which is, however, but another *alias* for Cardinal Manning. "They

were speaking of Nigel Penruddock, whose movements had been the matter of much mystery during the last two years. Rumors of his having been received into the Roman Church had been rife; sometimes flatly and in time faintly contradicted. Now the fact seemed to be admitted, and he was about to return to England, not only as a Roman Catholic, but as a distinguished priest of the Church; and it was said, even the representative of the Papacy. Nigel was changed. Instead of that anxious and moody look which often marred the refined beauty of his countenance, his glance was calm and yet radiant. He was thinner, it might almost be said emaciated, which seemed to add height to his tall figure. . . . All he spoke of was the magnitude of his task, the immense but inspiring labors which awaited him, and his deep sense of responsibility. Nothing but the divine principle of the Church could sustain him. Instead of avoiding society, as was his wont in old days, the Archbishop sought it. And there was nothing exclusive in his habits; all classes, and all creeds and all conditions of men were alike interesting to him; they were part of the community, with all whose pursuits, and passions, and interests, and occupations, he seemed to sympathize; but respecting which he had only one object—to bring them back once more to the imperial fold from which in an hour of darkness and distraction they had miserably wandered. The conversion of England was deeply engraven on the heart of Penruddock; it was his constant purpose and daily and nightly prayer. So the Archbishop was seen everywhere, even at fashionable assemblies. He was a frequent guest at banquets which he never tasted, for he was a smiling ascetic; and though he seemed to be preaching or celebrating mass in every part of the metropolis, organizing schools, establishing convents, and building

cathedrals, he could find time to move resolutions at middle-class meetings, attend learned associations, and even send a paper to the Royal Society."

But Lord Beaconsfield's "Cardinal Manning," although very good so far as it goes, exaggerates the ecclesiastic and dwarfs the man. Those who know the real Cardinal regard the ecclesiastic as merely the accidental, the man himself is the essence. It is his humanity, not his ecclesiasticism, which is the secret of his strength.

HIS EMINENCE.

After Cardinal Manning, as Lord Beaconsfield saw him, there is Cardinal Manning as he appears to the English Catholics, of whom he is the chief. It is better to let them speak for themselves. When the Cardinal, then Archdeacon Manning, abandoned his home and position in the Church of England, the *Tablet* of 1851 wrote of him thus: "Mr. Manning has really attempted to work the Establishment upon Catholic principles in a high and important official position. But even he, with all his great position and his important connections, his eloquence, his remarkable aptitude for and acquaintance with affairs, his forbearance, his patience, and his holiness, has at last felt he could do nothing, that the Church of England is Protestant, and Protestant it will remain. But while we thus congratulated our readers on this important accession of one of the leading minds of the Anglican Establishment, we shall hardly have done our duty as journalists or as Catholics if we do not say something on the great, the heroic sacrifice this man has made for the sake of Catholic truth. He has given up all that is most dear to that lofty ambition which forms the peculiar temptation of minds of the noblest mould. A position exactly suited to his talents, a widely-extended influence, and a splendid future; the favor of men, and the almost certainty of ultimately carrying out

his views as bishop ; the devoted adherence of troops of friends ; an abode as fair as any of those we see scattered over England and occupied by her ministers ; fortunate in this world's goods ; all this, and far more, Mr. Manning has given up with a great heart."

And when the *Tablet* of May 17, 1890, surveyed all the gains of fifty years in celebrating its jubilee, it could find nothing more striking in its survey than the position which the great Cardinal has won. Referring to Lord Beaconsfield's lament over the blow dealt to the English Church by Newman's secession, the *Tablet* says : "But we are back again to first principles. The Catholic Church and the democracy are face to face, they are at home together under the Reformer's tree ; and the time may yet come, though not without heart-searchings on both sides, when they will feel equally at ease in the schools and in the Churches. The Cardinal Archbishop of Westminster, with a cart for his pulpit, and Clerkenwell Green for his cathedral, and teetotalism for his theme, and costermongers for his congregation—surely this was that very man of whom Lord Beaconsfield dreamed—neither 'monk' nor 'schoolman,' but with all the qualities of each, linked with those of the man of our more spacious times. One thinks that Lord Beaconsfield, had he lived, could not have foregone one delight—that of asking this great Prince of the Roman Church, who was also a Royal Commissioner on the Housing of the Poor, and on the education of their children, to accept a seat in the British House of Peers. He was the man to do it, but he lacked the opportunity. Now there is the opportunity—but where, among their petty politicians, is the man ?"

WHY HE BECAME A CATHOLIC.

How was it that the Cardinal became a Catholic ? The question has often been asked, and variously answered. The vulgar hypothesis that his change of faith was

prompted by ambition is absurd. No one in 1851 could have foreseen that the ex-Archdeacon would become Archbishop of Westminster. His chances of becoming Archbishop of Canterbury, if he had stayed where he was, were much brighter than the prospect of his ever wearing a Cardinal's hat. But the best authority on the question is really the Cardinal himself. In the little monograph by "John Oldcastle," he sets forth briefly what seemed to him the dominating influence in that momentous change. He says : "I have never thought it necessary to publish the reasons for my submission to the Church of God. I felt that those who knew me knew my reasons, for they had followed my words and acts ; and that they who did not know me would not care to know."

Still he was prevailed upon to say something, and this is what he said : "I have had no other motive than a perpetual and ardent desire to give to others the truth as God has given it to me. I am fully conscious of the great imperfections of the books which I wrote while as yet I knew the revelation of the day of Pentecost only in a broken and fragmentary way. As I saw the truth, so I spoke it, not without cost to myself. But I had no choice. I could not but declare that which was, evidently, to me 'the truth as it is in Jesus.' The works which I then published, even without the private records which I have by me, are enough to mark the progressive, but slow and never receding advance of my convictions, from the first conception of a visible Church, its succession and witness for Christ, to the full perception and manifestation of its divine organization of head and members, and of its supernatural prerogatives of indefectible life, indissoluble unity, infallible discernment and enunciation of the Faith. Those books have a unity that is of progress, and a directness of movement, always affirming positively and definitely such truths of

the perfect revelation of God as successively rose upon me. I was one *manu tentans, meridiæ cæcutiens*, but a divine Guide, as yet unknown to me, always led me on.

"I can well remember at the outset of my life, as a pastor, as I then already believed, the necessity of a divine commission forced itself upon me. Next, how the necessity of a divine certainty for the message I had to deliver became, if possible, more evident. A divine, that is, an infallible message, by a human messenger is still the truth of God; but a human, or fallible message, by a messenger having a divine commission, would be a source of error, illusion, and all evil. I then perceived the principle of Christian tradition as an evidence of truth, and of the visible unity of the Church as the guarantee of that tradition. But it was many years before I perceived such a Christian tradition was no more than human, and therefore fallible. I had reached the last point to which human history could guide me towards the Church of God. There remained one point more, to know that the Church was not only a human witness in the order of history, but a divine witness in the order of supernatural facts."

"CHRISTIANITY IS CATHOLICISM."

In the Preface to the Temporal Mission of the Holy Ghost, Cardinal Manning sets forth with the utmost explicitness how it was he came to believe that "Christianity, in its perfection and its purity, unmutilated, and full in its orb and circumference is Catholicism" (p. 16); so that "when I say Catholicism I mean perfect Christianity, undiminished, full-orbed, illuminating all nations, as St. Ireneus says, 'Like the sun, one and the same in every place'" (p. 2). He was once, as Lord Beaconsfield put it, a parliamentary Christian. But he came to see that Anglicanism was incipient Rationalism. In his own phrase, "The

Anglicanism of the Reformation is upon the rocks, like some tall ship stranded upon the shore, and going to pieces by its own weight and the steady action of the sea" (p. 231). The errors of the past three hundred years seemed to him to be passing fast away, and he saw that: "If we are 'to serve our generation by the will of God' it must be by the boldest and clearest enunciation of the Divine certainty in matters of faith, and by pointing out the relations of faith to human knowledge, scientific and moral."

But how can we arrive at this certainty? Cardinal Manning arrived at it by a ladder of four steps. They are as follows: "First, that it is a violation of reason not to believe in the existence of God; secondly, that it is a violation of our moral sense not to believe that God has made himself known to man; thirdly, that the revelation he has given is Christianity; and, fourthly, that Christianity is Catholicism. These four constitute a proof the certainty of which exceeds that of any other moral truth I know" (p. 21).

AN HUMBLE RETRACTION.

He therefore humbly retracted what he considered to be the three errors which he had maintained against the Roman church, and revoked, in 1851, the statements which he had made in 1841 and 1838. He attributed his change of view to his new sense of the temporal mission of the Holy Ghost. Its due significance and the unity of the Church he then perceived for the first time.

Understanding, therefore, as he never understood before, the meaning of supreme Pontiff and Vicar of Jesus Christ, he acknowledged that he had in 1843 spoken rashly, or rather ignorantly, in unbelief, and therefore, the Gorham Judgment, having occurred opportunely to destroy his fast crumbling faith in the Church of England, he submitted to Rome. That brief statement will suffice

as to his theological translation. He had always been a High Churchman; and as a man really believes in Apostolical succession and the Real Presence, and Baptismal Regeneration, his formal acceptance of the full Roman creed is natural enough to stand in need of no further comment.

A VICTORY OVER PREJUDICE.

Of all the extravagant claims upon my credulity which I encountered during my visit to Rome—where, no doubt, one's powers of belief are subjected to the severest of strains quite as much by the enemies as by the friends of the Vatican—none impressed me more than a remark that was made about Cardinal Manning. I had been, as was my wont, expressing very strongly my sense of the services which the Cardinal had rendered in industrial disputes, when I was suddenly brought up by the complacent remark that the Cardinal would not have been able to do any of the good I had been describing had he not received the power to do it from Rome. His connection with the Roman hierarchy seemed to the good man with whom I was speaking quite enough to explain how it was that the Cardinal had been able to help in settling the Dock Strike. The facts of course, were exactly the other way about. Cardinal Manning has been powerful for good, not because of his dependence upon Rome, but because of his independence. He has had to live down, by years of hard work, the prejudice which exists in the English mind against every representative of the Holy See. His connection with the Vatican has unquestionably stood him in evil stead with the people whom he wished to serve. That his power and influence to-day stand where they do is because his countrymen have learned to ignore the red hat of the Cardinal and recognize the essential manhood of its wearer. We should all have liked him better if he had not been a Car-

dinal, no doubt, although I must plead guilty to a feeling of satisfaction that Dr. Manning has been subjected to so searching an ordeal, because he has come out of it so triumphantly.

He has proved that the true English democrat does not cease to be a democrat even when he is a prince of the Church. As the Hebrew children walked in the burning, fiery furnace without even the smell of fire lingering in their garments, so the Cardinal has passed through the priestly ordeal unscathed, and lives and labors, and serves us all as humbly and as diligently as if he were still the simple curate of 1832.

THE ADVANTAGES OF A FREE HAND.

No one who is capable of imagining that Cardinal Manning has attained his unique position in England because of his connection with Rome can understand how great has been the triumph which the Cardinal has achieved. Rome, fortunately, has left him very much alone, and that was undoubtedly the very best thing that could have happened. A Cardinal in London should constantly address to the Vatican the prayer which poor Marie Bashkirtseff put up to her Maker: "I do not ask Thee to help me; I only entreat Thee not to hinder me in my work." In Cardinal Manning's case this prayer, although unuttered, has been granted. The Cardinal has practically been his own Pope in England, with the result that people have begun to realize the possibility of a Popedom which would not deserve to be branded as Anti-Christ and doomed to perdition as the scarlet woman. He has altered all this, not because of Rome, but in spite of it. During his time Rome has given the Church Home Rule in England, and it has thriven accordingly. What would have happened if, at the crisis of the dockers' strike, the benevolent old gentleman at the Vatican had launched a rescript condemning the tumultuous processions of the dockers past the dock house, and the hanging of Mr.

Norwood in effigy, can be better imagined than described. Most fortunately the Italians who live in their little world on the Vatican hill did not take the liberties with the English that they have been only too prompt to take with the Irish, and the Cardinal was able to do good work without let or hindrance from without.

THE FOSSILS OF ENGLISH CATHOLICISM.

The only good thing which the Papacy did for England of late years was to make Cardinal Manning Archbishop of Westminster. Pius the Ninth knew and loved the English convert, and when Cardinal Wiseman died, he insisted upon nominating Dr. Manning as his successor. In the opinion of the English Catholics the primacy ought to have gone to an elderly, inoffensive prelate, whose claims on the ground of seniority and long service were undoubtedly as much superior to those of Dr. Manning as Dr. Manning was his superior in capacity. The Pope stood firm. English Catholic opinion was set at defiance, and the convert of 1851 became the Catholic Archbishop of 1865. Therein unquestionably the Pope showed true insight, and justified to that extent his claims to his preëminent position. For although it seems paradoxical, it is a simple literal truth that the Cardinal's chief difficulty after his connection with the scarlet woman on the Seven Hills has been the existence of the English Catholics of the aboriginal variety. For the English Catholics who represent the old stock without any Protestant interlude are anything but an ideal flock for a shepherd who wishes to enlarge the border of his fold. They are the Anglican species of the French Legitimist—a highly respectable, intensely conservative, utterly sterile set of citizens. From any point of view beyond that of the blameless discharge of their religious duties and the preservation of their families intact from the incursion of

modern thought, they are about as useless to the Church as they can well be. They are the fossils of the Church, and to such men the advent of Cardinal Manning must have been a sore trial. Imagine the consternation in the Faubourg St. Germain if the Comte de Chambord had come to the throne in 1873 and had made M. Gambetta his Prime Minister; and you can form such conception of the dismay in the English Catholic ranks when the quondam Archdeacon of Chichester became Archbishop of Canterbury. "It is a visitation of offended Heaven," said one, "that this man should be raised up to scourge us." They are aristocratic; he is a democrat. They are exclusive; he is as expansive as catholicity itself. They pride themselves upon their unbroken fidelity to the Church through many generations; he was a 'vert of only fourteen years' standing. It needed a Pope to thrust such a man upon such a flock, and Cardinal Manning has abundantly justified the audacity of his patron's choice.

THE IRISH RECRUITS.

The increase in the power and influence of the Catholics in England has been due entirely to two causes. The energy and activity generated outside the Church was suddenly infused into its withered veins when Cardinal Newman headed the secession to Rome of the logical Tractarians, and at the same time the great exodus from Ireland filled up the skeleton cadres of the Catholic contingent north and south of the Tweed. The part which Ireland has played in the 19th century in filling the ranks of the Church in the English-speaking world is as yet but imperfectly appreciated in Rome as elsewhere. It has been regarded with unconcealed aversion by the Catholics of the English and Scotch species. During the Pope's jubilee, when Rome was thronged with pilgrims from all lands, a number of Scotch and Irish Catholics met at dinner;

after dinner, one of the latter, boasting of the service which the isle of saints had rendered to the Church, asked triumphantly where would the Church have been in Scotland but for the Irish immigration. An old Scotch Catholic, feeling his soul hot within him, replied: "It would have been where it was before—a small but *verra respectable* body." The emphasis of the speaker was hardly needed to point the sarcasm. Cardinal Manning, however, no more cared about the respectability of his recruits than Wellington cared to know whether his soldiers at Waterloo could aspire their aitches. The incursion of the Irish horde was as necessary to save the British Catholics from their smug and selfish respectability as it was to swell the Catholic vote in the English constituencies. It was the very salvation of Catholicism in the United Kingdom. This Cardinal Manning saw, and he hailed it with enthusiasm. His flock is now nearly three parts Irish, and in sympathy he is as Irish as Archbishop Walsh and Archbishop Croke.

AS MUCH A BLACK AS ANY OF THEM.

Yet Cardinal Manning is as devoted to the Temporal Power and the prerogatives of the Papacy as any Red-hat in the Roman Curia. When I was speaking of the Cardinal to a leading Freemason in Rome he replied: "Cardinal Manning? Why, Cardinal Manning is as much a black as any of them!" In one sense that is true. In another it is utterly false. No doubt Cardinal Manning is a black, the blackest of the blacks, in all that relates to the prerogatives of the Pope. His sermons and his books on the Temporal Power show that he has bowed his strong intelligence to accept the superstition of Rome as capital of the Church as submissively as he has accepted the dogma of the Immaculate Conception and of Papal Infallibility. Long ago, when looking down upon the city from the

windows of the Vatican, he exclaimed to Pio Nono: "There are only two places for the successor of St. Peter—the catacombs or the Vatican," and he has never varied from that belief. To that extent he is black. But with him the Temporal Power does not mean the proud privilege of looking after the drains of the third-rate city which has arisen around the ruins of the Forum and the Basilica of St. Peter; it only means the undisputed possession of so much of this world's surface as will enable the occupant of the Holy See to pronounce judgment on the moral and spiritual questions of the world without any interference from the powers that be. As Cardinal Manning puts the claim for the absolute independence of the spiritual power, there is nothing in it to which a non-conformist or Free Churchmen can object. Only an Erastian, reared in Parliamentary Christianity, can demur to the independence of the spiritual power, whether it is exercised by the Pope of Rome or by the presiding elders of some little Bethel in a black slum.

What I have never been able to understand is how any one who holds that sound theory as to the necessity of the independence of the spiritual power can fail to see that to invest its holder with temporal sovereignty is the shortest possible cut to placing him in absolute subjection to his neighbors. Every league of territory given to the Pope increases his vulnerability. If the Pope had been a fugitive in the Catacombs, Cromwell's threat to let the thunder of English cannon be heard in the Castle of St. Angelo would have been powerless to arrest the persecution of the Vaudois. The more temporalities, the more freeboard; the more possessions, the greater the hold given to those who can take them away. This, no doubt, the Cardinal sees, and accepts it as a consolation of despair, whereas he might regard it as the dawn of a new life for the Church.

BUT A VERY CHILD OF HOPE.

It would be a mistake, however, to regard the Cardinal as in any way despairing either of the Church or of Society.

The revolution, he thinks, no doubt, must devour its children, and godlessness is appointed to the pit. But I have seldom met any one so cheerfully optimist as to the upward trend of events. I remember one remarkable metaphor he used one New Year's Day. Speaking of the world's progress, he said: "Those who take short views often fall into the mistake of thinking there is no progress. It is as if the passengers on a P. & O. steamer on the voyage, seeing the same people going backwards and forwards on deck, and the same sea and the same sky day after day, were to think that they were standing still. But after a time they wake up and they have reached their port. So it is with us."

There are no doubt passages in his writings which imply a pessimism that is very foreign to his nature. In conversation he is never gloomy. He is the very child of hope. I never left his house feeling depressed, and I have been there in dark times enough. Hope shines in him, as was said of Cromwell, after it has gone out in other men; and, sworn optimist as I am, I have often found my optimism reinforced by a visit to the Cardinal.

OLIVER CROMWELL.

Talking of Cromwell, it will probably surprise most people when I say that the first conversation I ever had with the Cardinal dwells in my memory chiefly because of the eulogy which he pronounced on the character of Cromwell. I am an Independent, and the son of an Independent, and I am proud to belong to a denomination which can boast the Lord Protector as its Hero-Saint. His portrait, painted on an oak panel of the seventeenth century, looks down upon me from the walls of my new sanctum, and his day of "double victory and death" (Septem-

ber 3) ranks with January 30 as one of the red-letter days of my year. In the course of a long and interesting conversation the name of Oliver was mentioned. I said I supposed he was in scant favor with a Roman Cardinal. "You are mistaken," said he; "you are thinking only of Ireland, and what he did there. I put that entirely on one side. In Ireland Cromwell acted not as a Christian, but as a Moslem. But looking at him apart from that Irish expedition, I have always regarded Oliver Cromwell as the greatest man ever produced by the English race. No other ruler, before or since, has united in equal degree such faith in the imperial destinies of England abroad and such passionate concern for the welfare of the common people at home."

As it is much more to me to be in agreement with any one about Cromwell than to agree about the dogma of infallibility, an Anglican friend to whom I repeated the remark, sneering as he replied, "How I admire the wily Cardinal, and how well he knew his bird."

THE CARDINAL AS I KNEW HIM.

I am well aware that in the opinion of men like Dr. Barnardo, who see Machiavellian intrigues whenever a Cardinal stretches out his hand to save a child from torture, the fact that I do not see the wiles of the fowler is the most convincing proof of his diabolical subtlety. I admit, of course, that for anything to be invisible is not necessarily to be non-existent. No doubt the Cardinal would wish to see me and every other human being reconciled with the Church which he believes to be the Church of God.

But the fact that I only regard it as a segment of the Church of God has never made any difference in the helpful friendship which he has ever extended to me. In a long journalistic life of nearly twenty years, I have met many men of all sorts and conditions, and I have known intimately some of the foremost

of our time. Among all those I have never met any one who was more tolerant of differences of opinion, more charitable in his construction of motives, and more staunch and true when you needed help of any kind that was within his power to render than Cardinal Manning. Whatever may be my faults or my virtues, I can hardly be said even by my worst enemies to be the easiest and least trying of people to get on with. Never since that first conversation has there ever been a difficulty with the Cardinal. He has always been good and kind, faithful alike in reproof and encouragement, a true friend in every time of need.

"OLIVER CROMWELL IS NOT DEAD."

Cardinal Manning never "puts one side." There are those who say that in dealing with men of his own faith he is more of the Prince of the Church than he is with those who are of other communions. But so far as I have seen him he has always been the same—genial and hospitable. I have seen him at all hours between ten and ten, and never found him disturbed by my intrusion. Possibly if people called upon him merely for gossip he might be different. I have usually gone on business of one kind or another, and have always found him most approachable, full of kindly courtesy and helpful counsel. Speaking one day of his position in England to a visitor from Rome the Cardinal explained that the Catholic Church was held in all honor and treated with all respect in this Protestant country. He drew quite an ideal picture of the freedom enjoyed by the Catholics under the dominion of the Queen, and said, "My priests are a very devoted body of men, but so completely has the ancient prejudice died out that I sometimes think that we are even too well thought of in England. But," said he afterwards, "I always remind them that our Church in England is respected because it respects the rights of others, and

claims nothing for itself beyond the equal rights enjoyed by every British citizen.

"If I were to claim to exercise any superiority or ascendancy, or to demand any privilege which was not possessed by any one else, what a storm there would be!" "Never forget," said he, "that in England Oliver Cromwell is not dead. He is only sleeping, and at any moment he may wake up."

"IN MY FATHER'S HOUSE ARE MANY MANSIONS."

That salutary thought has ever restrained within prudent limits the activity of the Roman propaganda in England. The Cardinal at present seems to ask for nothing more than that the Catholic schools should be allowed to share the rates. "In my Father's house," says he, "are many mansions." In our educational system there should be corresponding diversity of schools." Of course on this point he is logical. There are only two logical alternatives—pure secularism and pure denominationalism. Cardinal Manning maintains, and maintains justly, that School Board religion is denominational as against the Catholics. Dr. Dale told him once that so long as no distinctive formula was used any religion might be taught in the Board School. "Ah," replied he, "if I had said that, how Jesuistical it would have seemed." The Cardinal's idea, so far as I have been able to gather it, is that the denominational schools should be placed on the same footing as the Reformatory or Industrial Schools. That is to say, he would place the Catholic schools under the inspection and visitation of the County Council in all matters relating to the education, the sanitary state and well-being of the children, in return for the privilege of sharing in the rates at present monopolized by the Board Schools. The religious instruction would be imparted after the hours under the supervision of the County Council, and would be entirely under the control of the

religious body which purchased the right of instruction by voluntary contributions. As a member of the Royal Commission on Education, the Cardinal was much impressed by the extent to which the idea of rate-aided education had grown into the public mind. It illustrates a doctrine he is very fond of asserting, viz., that the law is a schoolmaster which educates public opinion, and he is often as much disposed to look for good results to the indirect results of the law as to its immediate working. Next to education, that which dwells nearest his heart is temperance. The League of the Cross is one of his favorite hobbies.

NON-CONFORMISTS AND ANGLICANS.

The Cardinal, as he has told the world many times, was led to the Church of Rome because he believed that there alone could be found absolute certainty. As there seems to me nothing more absolutely certain in the world than that the Church has been utterly mistaken in many of the most important issues on which it has pronounced judgment from time to time, there has always been wide room for discussion. But to the Cardinal the Non-conformists are nearer the Catholic Church than the Anglicans; and of Non-conformists the nearest are the Quakers. The Quakers, he has frequently said, hold fast to the fundamental truth of the reality of the work of the Holy Ghost. "They limit the workings of the Divine Spirit to the individual soul of man. All that they need to learn to come into the fullness of truth is that the Holy Spirit also works through the Church of God." He was particularly pleased at my recognition of the Quaker-like character of the service of the Catholic Church. The morning mass is a Quakers' meeting plus a genuflecting celebrant, whose presence you need not even notice if you close your eyes. Of Non-conformists in general I have always heard him speak in the kindest terms. He quoted

with approval the saying of Mr. Lowell, who, on hearing some one lightly predict the coming downfall of England, remarked: "If you knew England as I do, you would know that the Non-conformists have created in the hearts of the English people a virile force and strong integrity which will enable England to pass safely through crises which have overwhelmed other empires."

HIS LOVE FOR CHILDREN.

Unlike most Roman ecclesiastics, Cardinal Manning had the advantage of having lived in the ordinary human relations. When he speaks of the home as the sacred foundation of society, he differs from the normal priest who by the conditions of his calling is homeless and wifeless. Cardinal Manning has been married. He has had a home. He is, therefore, not cut off as by an abyss from the lives of other men. His love for children is with him an abiding passion, and it is this which constitutes the close tie of sympathy between him and Mr. Waugh, the indefatigable director of the Society for the Prevention of Cruelty to Children, which has been so extraordinarily misrepresented by Dr. Barnardo. It was in concert with Mr. Waugh that the Cardinal published *The Child of the English Savage*, that terrible paper which first roused the conscience of our people to the outcast child. It was through the Cardinal that Her Majesty intimated her intention to become patron of Mr. Waugh's society; and in the Cardinal Mr. Waugh has found from first to last an energetic and invaluable ally in all that he has striven to do for the benefit of the children of England.

Many have been the speculations as to the figure which the Cardinal will make in history. Some have pictured him as the tribune of the poor, others as an incipient Hildebrand, others as a nineteenth-century Loyola, but I prefer to think of him as the loving-hearted old man, who when he is filled with ecstasy

after a meditation on the life and the love of our Lord, feels impelled to go forth among the crowds of children playing in the London parks, and silently blesses them in the name of Him who said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

IN 1885.

During the time of the agitation that led to the passing of the Criminal Law Amendment Act in 1885, the Cardinal was my most effective ally. He was to me from first to last as a tower of strength and unfailing help in every time of need. It was he who suggested the formation of the Mansion House Committee, on which he subsequently served, and he covered me as with a shield by his generous and unstinted support. I remember at an early stage in the proceedings I remarked with a smile that I might find myself in jail before the work was done. He remarked, "Well, if so, I will come and see you there." He was not well enough that dismal, foggy winter to come to Holloway, nor was there any need, for the imprisonment which I had anticipated was of a very different kind to that which I actually enjoyed. What was feared was that before the work was done, when no one understood what was aimed at, I might have been run in and punished as if I had actually committed the crime I was seeking to expose. After the Criminal Law Amendment Act was passed, the subsequent trial and imprisonment did not count. The only purpose which they served was to immeasurably increase the impression produced by the original revelations, and force me out of an anonymity which until then had been so strictly guarded that my name was hardly known to any one beyond my family and professional circle. Certainly no benefit which my kindest friend ever conferred upon me has ever done me as much good in every direction as the process by which it was sought to crush

me. But it was a trying time while it lasted, and the Cardinal stood by me through it all in face of a storm of obloquy which would have daunted most men.

AN IMPERIAL ENGLISHMAN.

When Mr. Cecil Rhodes was last in London we had some talk concerning those Englishmen who really cared for the Empire, and believed in England, and were capable of taking wide views. In my list of those who answered to that description I put the Cardinal at the top. A truer patriot never breathed English air. During all the years that I have known him there has never been an effort made to strengthen England abroad or to protect her at home that he has not been in the forefront. Whether it has been the strengthening of the navy, the defeat of the Channel tunnel, the development of the volunteers, the cheapening of postage over sea, or the advocacy of Imperial Federation, you could always count upon the Cardinal. In one respect undoubtedly Rome has a beneficial effect upon her clergy. It tends to give them wide outlook. It familiarizes them with the conception of the world as a whole, which delivers them from parochialism. You see this in any Irish priest who was educated abroad; you feel it at every turn in the Archbishop's palace. But although the Cardinal corresponds every week in Latin, French and Italian, he only thinks in English. He combines the spirit of a Palmerston with the philanthropy of a Shaftesbury, and mingles with both a tenderness and patience and kindly sympathy for the like of which I look in vain among men.

EXETER HALL IN A RED HAT.

Yet his patriotism and his high Imperialism never blind him to the claims of Ireland and the rights of the subject races. He is a Home Ruler to the heart's core. No man that I know, not of Irish birth, has so sincere an admiration of the Irish people as Cardinal

Manning. Ireland is to him always the Isle of the Saints. At the Vatican Council the Irish bishops seem to stand out morally and intellectually above their brethren from other English-speaking lands. When their faults come to light, he excuses them on the ground of the oppression of centuries. But although he is strong for Home Rule he has constantly set his face as a flint against that dismemberment of the Imperial Parliament that was contemplated when in an evil hour Mr. Gladstone proposed to exile the Irish members from Westminster. It is not only the Irish whom the Cardinal regards as his clients. All subject races are to him of peculiar interest. He is indeed a kind of personified Exeter Hall under a cardinal's hat. Whether it is for abolition of slavery, the suppression of the slave trade, the prevention of the sale of drink to the native races, the Cardinal is always to the fore. Nor are his sympathies limited to those people with whom we have to do. Far be it from me to pry into the mysteries of the Curia; but it is an open secret that Cardinal Manning, together with Cardinal Gibbons, has spared no effort to convince the Vatican that the day of the dynasties is past, and that the era of the people has fully dawned.

THE CHRISTIAN SOCIALIST.

The Social question is to Cardinal Manning the question of questions. The condition of the people, the improvement of their homes, the removal of their temptations—all questions relating to the amelioration of their lot—are constantly with him. He is in hot revolt against stony-hearted bureaucratic machinery of our Poor Law, and he is so far Socialist as to lay down in the strongest terms that "a starving man has a natural right to his neigh-

bor's bread. So strict is this natural right that it prevails over all positive laws of property." They must know little of life, he is constantly reminding us, "who do not know what ruin of men and women comes from the straits of poverty." There is an admirable article in the third volume of his *Miscellanies* which is entitled "A Pleading for the Worthless," which is imbued with the spirit of Him who came to seek and to save those who are lost. Nor is it only in articles that the Cardinal preaches. His whole life is devoted to the same task. In the dockers' strike he only did on a wider platform, and in sight and hearing of a larger audience, what he spends his life in doing on a smaller scale.

A CLOSING WORD.

In drawing to a close these hasty and hurried lines in which I have endeavored to pay small tribute to the great Cardinal, I am painfully conscious of their utter inadequacy. No words that I could use can give more than a faint and inadequate impression of the inexhaustible kindness which the Cardinal has shown, not merely to me, but to others of my friends who needed it even more, of the ready sympathy, of the resourceful counsel which were ever at their command. Since my father died there has been no man who has been so good to me, so helpful, so loving, and so true as Cardinal Manning. And as he has been to me, so he has been to a great multitude which no man can number, of obscure, unknown, despised and broken-hearted men and women, to whom in their darkest hour of misery and despair he has appeared as a blessed minister of love and hope.*

* This sketch was written by Mr. Stead in 1890, and published in his *Review of Reviews* of June for that year.

WINNOWINGS.

In this department the editor will call attention to all the leading publications, containing articles which, in his judgment, has to do with the altruistic and the humanitarian. There does not exist, so far as he knows, a publication of this type which seeks to emphasize exclusively this field. It is to this phase of human life that he would appeal. But all efforts would fall far short of their purposes, if one did not seek to know something of every movement or current of thought which can be detected in the signs of the time, be it progressive or deteriorating. Under "Some Articles in the Monthly Magazines and Reviews" will be listed each month leading articles from all the different periodicals received at this office. Book reviews are carefully prepared and will be found a great help.

THE ARENA.

"Our Industrial Image" is the subject of an article in the August number of *The Arena*, by James G. Clark. It is a tirade directed against the rich money lenders, and against Rothschild in particular. "Ancient pagan history is repeating itself in our modern Christian civilization. The dream that troubled Babylon's king is being reproduced and fulfilled in our industrial realm. The image, whose form was 'terrible, hovers above us, threatens us, intimidates us. Its 'head of pure gold' symbolizes the gold standard. Its breast and arms of silver—representing the seat of vitality, including the blood-making and distributing organs—correspond to usury as embodied in the Rothschild banking dynasty, which depends upon silver as a circulating medium among the people, but, nevertheless, degrades it by subordinating it to the gold head or governing standard that dictates terms in every great crisis and in all large commercial transactions. The stomach and thighs of brass are represented in the various industries, corporations, syndicates, and trusts, which are largely, if not altogether, dependent upon usury for nourishment and existence. The legs of iron, and feet, part of iron and part of clay, represent our producers, wageworkers, and masses generally—

including over a million unemployed, out-cast men—who combine strength with weakness, who will not unite for mutual protection and defence, and upon whom the entire structure depends for support."

The writer, as may be seen, has a very vivid imagination. The conclusion arrived at by one who reads the article is, that in spite of the fact of the whole seven pages the writer has said almost nothing of practical worth in the solution of the affairs of men. Most writers have their hobbies. They are sore over something, prejudiced, biased, and what they say must always be taken with a—yes, that may possibly be true, but—and then we must see the other side. If men did always see the other side there would be little occasion for extremists in either case.

The writer goes on to say, "We have at last reached that dangerous point when a comparatively few millionaire owners of rich corporations, which are protected by special laws, not only refuse to arbitrate their disputes with their armies of employés, but demand that government shall, at the cost of the tax payer," destroy labor unions and subjugate American labor to private capital. It is true that there is room for much improvement in the condition of humanity. Room for great development in the ideal of the brotherhood of man.

But for the writer to say that the laboring classes of this age are not, in every way imaginable, better off than that class has ever been under anything like similar circumstances, exposes such ignorance of the history of the world as should make a schoolboy blush.

But to hear the conclusion of the matter: "All of these millionaire commercial lords are animated by a single inspiration and purpose, no matter how widely they may differ socially and in personal organization.

"Some of them are in their public capacity 'philanthropists,'—who have with a small proportion of their stolen wealth, established free libraries, endowed theological schools, founded or built universities, or purchased seats in our national Senate by virtue of votes in state legislatures, for which they paid as high as three thousand dollars. Many of them are model church members, and most of them are kind and considerate men, socially and in their families. But all of them, from east to west, from north to south, without a single exception, shirk their just taxes. . . . And what, let me ask, has lifted these men out of the ordinary walk and ways of common average life, and transformed them into bold dictators of their fellows, and cold, indifferent witnesses of a constantly moving and enlarging panorama of misery for which they and their system are responsible?"

I answer, "The pursuit and possession of vast private wealth, through which they have become morally emasculated." And some of the rest of us would answer that this wealth was accumulated by men who worked while others talked over the times, or sat about whittling dry-goods boxes. It does sometimes happen that wealth is basely accumulated; it more often happens that it is earned by work, mental or physical. Wealth is often the continuous savings of the small margins of workingmen, which if paid to them, would not change their condition.

There should be allowed some credit for the mind that can originate a business that will give employment to hundreds of men. Not to interrupt further:

"Usury is cannibalism, civilized and Christianized. It formerly captured, fattened, killed, roasted, and ate the body of its enemy. Now the same spirit inspires a man who captures his friend and fellow Christian, robs him of the only available means of getting fat. Starves him in filthy garret and tenement cells till his last penny is gone, and then kicks him into the street, where he is arrested as a vagabond and put to work in the chain gang for being without money, food or shelter, owing to his inability to find work in a land where there are, on an average, not more than three jobs to divide among four or five applicants. . . . It is for the present generation to act as independently of old economic forms and models as the signers of the Declaration did of established ideas in civil government. Usury is either radically wrong, or it is right. If wrong, it is the most gigantic, destructive and terrible crime of civilization. If right, then universal bondage of the many to the few is right; and the more slaves in proportion to the masters, the better."

In the same issue the editor, B. O. Flower writes on "Mask or Mirror," in which he argues the cause of replacing the real for the unreal on the stage. "The theater of recent years has been a mask rather than a mirror; that is to say, it has been afflicted with gangrene of artificiality." Would that that were the only gangrene associated with theaters. This paragraph is timely: "That which fails to comprehend the eternal virtues which make for civilization will fail to elevate or in any way ennoble humanity, but it matters not whether it be in the drama, in popular education, in art, literature, or in religion. That which is artificial, or if true is still incased in

the mummy cloths of traditionalism, will fail to touch the well-springs of life."

Leslie E. Keeley, M.D., LL.D., in an article "Inebriety and Insanity," answers accusations made against him and his Gold Cure, by B. D. Evans, in a paper some time ago, published in the *Medical News*. The article is well worth reading. It may be that the Gold Cure, as it is called, may be able to work a great change in temperance reform. The difficulty has always been what to do with the drunkard. They are a constant power to lead others to follow their example, and are in most cases hopeless. The great movements must be wrought among the young. It is hard to cure an old dog of its tricks.

Dr. Keeley claims that more than one hundred and ten thousand have been cured by his treatment. He admits that five per cent perhaps relapse—that is a remarkable showing. He shows that the accusation that his cure produces insanity is not well grounded. He says: "It is true that inebriety itself is a type of insanity (circular), and that a drunken man is an insane man. It is true that the direct effect of alcohol, in a large quantity or a drunken fit, is insanity."

"Alcohol will cause inebriety just as effectually, when prescribed by a physician, as when taken without a prescription." "It would be interesting, indeed, to know the per cent of lunatics who were made insane by a prescription containing alcohol. My own statistics on this question are startling, and will surprise the medical profession and the world when published, as they will be. In the meantime, I would say that the data are all-sufficient to justify the statement that physicians will do much more effectual work in the prevention of insanity by ceasing to prescribe alcohol, than by criticising my treatment of inebriety." He does not deny that alcohol is an effectual medicine, but taken in

any condition and for whatever symptom it may cause "inebriety, insanity, and organic disease, with all the individual and social miseries that belong to inebriety.

"Alcoholic intoxication is insanity. The higher cerebral nerve-centers are rendered incoördinate. The drunken man is a maniac, and quite frequently, in the excitable stage, requires restraint. When a young man drinks wine at a party or convivially he becomes excited, hilarious, more or less confused, incoördinate, then stupid; and then goes off into a comatose sleep, until the poison is consumed, when he is restored once more to sanity."

Here is something which every youth should never forget: "Nerve cells are very impressionable. They have the power of becoming educated. Repeated impression made upon them from any source will cause this training, or conduct, or mode of action, or education. When the brain cells are educated, they perform their functions according to the form or type of this training. They act as they are taught to act." How much might be saved the person who stopped a moment to realize the truth above stated. Don't, don't do that wrong act; you are educating your nerve centers to demand the same again. How many are there who do not at this moment feel the force of these words, in habits already formed in their own lives which they detest, and want to be rid of but cannot leave off.

They did not educate their nerve cells; they never knew before, perhaps, that demands would be so hard to resist. "Now all inebriety is periodical, though, apparently, many cases may be constant or continuous; but in every case this periodicity may be found, though it varies from a part of a day to part of a decade in duration. . . . No man drinks just as much every hour. He leaves intervals between drinks, and between debauches. When he has established a craving for liquor

he will automatically imitate the method of drinking as it was first indulged. But repeated debauches educate the cells into inebriety. The mental manifestations of inebriety are those of insanity. . . . I do not say that all inebriates should be confined in an asylum; but I certainly do say that were they not known to be drinking men, their mental manifestations and conduct would convict all of them of insanity in the courts, and they would be sent to asylums."

THE ECLECTIC.

The August number of *The Eclectic Magazine* is very readable throughout. One article which is suggestive along the lines of this REVIEW is "Personality in Art," by G. H. Page.

"Literary criticism has been bereft of its truculence and malignity by the improvement in good manners which marks our age. Men beg leave to differ now, and personal invective has given place to complimentary phrases. But criticism has gained nothing in influence with the people and has not deserved to gain anything, because it is not founded upon any intelligible system of æsthetics. It is doubtful whether such a system will ever be evolved by mortal man and accepted by the world; but until it is evolved criticism will be a hodge-podge of capricious individual preferences and of theories half-true and inconsistent." The great harm of present criticism is the great following it commands. The thinking minds are few. Humanity in general follow leaders, nor do they stop long to ask about who they are, or what they are, or by what right, if any, do they pose as the leaders of men. The writer aims at doing something toward contributing to a better and truer standard of criticism. He says a critic in literature should distinguish between a writer's method, creative power and personality; that a writer's individuality

is his divergence from the type; that the author's personality may appear both unconsciously and self-consciously; and lastly, that he may be held accountable for the effect of his personality. These points are developed by the author more at length.

"We have a right to demand of the critic whether his author is good and agreeable company, just as we ask whether he has a story to tell, whether he knows how to tell it, and whether he breathes the breath of life into it. It is important in criticism to distinguish between what a writer is successful because of, and what he is successful in spite of, and not to support mistaken theories of art by citing from great authors what are really their faults. The qualities of an attractive personality, sincerity, cheerfulness, independence, charity, simplicity, etc., bear no relation to the imagination, nor again to knowledge of good method, and they deserve to be treated critically by themselves."

The author claims that a writer may be studied and become well known to his readers through internal evidence. "It is by the writer's choices that we know him also, by his choice of action or plot, by his choice of characters, of situations, by what he considers significant. Even by his choice of words we get an impression of his nature, his up-bringing, his sympathies, his tendencies. From the first moment that we open his book, we begin to receive a constant series of impressions of the man behind it. One impression may be contradicted or modified by another, but soon we begin to note a liking for a certain class of ideas, a tendency toward a certain frame of mind, a frequent assumption of a certain attitude. We recognize the points in which he differs from all other men and writers. Then we begin to know the man and find him congenial or uncongenial. One reader will begin to enjoy contact with this new and refreshing personality. Another

will throw the book aside. . . . It has been said that one of the pleasures of reading was intercourse with a congenial mind. There is a higher one than that even. It is the excitement of the mind that arises when we meet the ideal of thought or feeling or action realized in adequate literary expression. This is the lofty mission of poetry and of fiction, a mission far removed above teaching moral lessons or instructing the mind, or enlarging the experience of the reader by faithful pictures of life."

"It is only the truly great men who can not be told by their writings. These are they whose sympathies are so broad, whose knowledge of the range of human feeling is so thoroughly mastered, that there would be no limits to his choices. Such are the great artists. . . . The author would not be loved for himself, but for his work."

THE REVIEW OF REVIEWS.

The September number of this progressive review is one of the best. There are a number of leading articles: Engineer Ferris and His Wheel, the Silver Situation in Colorado, The Miracle of the Maid of Orleans. The most interesting contribution is a character sketch, Lady Henry Somerset, by W. T. Stead. Lady Henry Somerset is to England what Miss Willard is to America. And the two are great friends. This friendship was the result of "Nineteen Beautiful Years," Miss Willard's tribute to her sister.

"My first visit to America was as much to see and know Miss Willard as for any other purpose, and to understand from her the principle upon which she had worked the marvelous organization of which she has long been president." As to her home life, Mr. Stead says: "But Lady Henry's life is not spent in public demonstrations, protests and platform disputations. These things, after all, constitute but a fraction of her existence.

She is much engaged in the administration of her estates, and a never-failing effort to be faithful to her stewardship. She has made her seats at Eastnor and at Reigate into guest houses for the recruiting of the weary and heavy laden of any rank, but chiefly of the poorest. Hundreds of convalescents from the most squalid regions of London have found themselves, through her bounty, treated as the guests of a peeress in castle or in priory. At Reigate Lady Henry has long maintained a home of the otherwise unmanageable orphan girls, taking over often the ne'er-do-wells of the workhouse, and turning them out well-trained laundry maids and domestic servants. Of her private benefactions it is impossible to speak. They are unobtrusive and silent, but constantly exercised within the range of her influence. Many there are who will rise up and call her blessed of whom the world has never heard and never will hear."

NORTH AMERICAN REVIEW.

The great champion of prohibition in England is and has been for a number of years Sir Wilfred Lawson, M.P. In the August Number of *The North American Review* on "Prohibition in England," an account is given of the work done by the friends of this movement since the "Alliance" was organized in 1853. Progress has been made, but not as much accomplished as the writer or his colleagues desire. "The principle of optional local self-protection from the liquor traffic is admitted by Parliament, but Parliament has not yet been induced to give that principle legislative effect. And so the drink traffic, with all its accompanying horrors, goes on from year to year, filling our jails, workhouses and asylums, entailing greater burdens on the sober and industrious portion of the community, and unchecked, except by the variable, uncertain, and capricious exercise of the authority which is placed in the hands of

our magistrates, a body who, as a whole, are much more in sympathy with the makers and sellers of drink than with the victims of the dreadful business. . . . Not long ago a Chancellor of the Exchequer seemed to be himself appalled at the figures which he had to produce to the House of Commons. He said that the receipts from the consumption of alcohol had increased, as compared with the preceding year, by 1,800,000 pounds. After expatiating for some time on this amazing and, as he seemed really to feel, most regrettable fact, he came to the conclusion that 'something must be done.' The reader must not conclude from the above that temperance reform in England is making no progress. As a matter of fact, no movements have shown greater growth among the English people than the idea of temperance and morality. There was a time when to refuse wine at dinner in London meant the offering of an insult to one's host or hostess. That condition of affairs has passed. Nor do those who entertain press their guests to drink. It has not been so many years since the temperance advocate was looked upon by people generally as a crank or fanatic. I have never attended a more enthusiastic meeting than the reception given Miss Willard in Exeter Hall, London, last winter. That great hall was crowded, and an overflow hall was crowded, while hundreds were turned back by the police because there was no more room. The presence of such men as Canon Wilberforce, W. T. Stead, Hugh Price Hughes, and a score of others on the platform showed that the movement represented by Miss Willard had friends among the leaders of the people. The article closes with this paragraph: "To spread the light, to promote union, and to perfect its own organization, is now the object and the duty of the Prohibition party. In that duty, it is my hope and my belief that they will not be found want-

ing, but that they will go on until they obtain their long-sought-for triumph over the Liquor Power. That triumph, when attained, will be indeed a great and glorious one, for the Liquor Traffic is by far the deadliest remaining obstacle to the complete success of that Temperance Reformation which Mr. Cobden has truly declared to lie at the foundation of every social and political reform."

In the same number Professor Goldwin Smith writes a response to Mr. Carnegie on "Anglo-Saxon Union." "A common language is in itself a most important bond of union. As few men comparatively read or speak any language but their own, the ideas and sentiments of the race must, so far as they are formed by reading, be cast into the mould of the common literature, in which the character of the mass is sure to prevail. While the American has been nursing ancestral hatred of England, he has been undergoing the influence of the English authors upon his table. But all communities of British origin also show a marked and peculiar tendency to parliamentary government, personal liberty, and freedom of opinion. All have been alike distinguished from most of the other races by their respect for law. If the race has a distinct mission it would seem to be to extend the reign of law. . . . A moral reunion of the race, with a common pride in its common history and a consciousness of the part which collectively it has played and may yet play in the development of humanity, seems not very far from realization. By the opening prospect and the warm sense of returning good will, the idea of a still closer connection appears to have been generated in some minds. A vision of this kind floats through Mr. Carnegie's paper. But such a thing as a political or even a diplomatic unity of the English-speaking communities scattered over the globe is surely

inconceivable." In another place he says: "Imperial Federation as a generous dream is entitled to sympathy and respect, but at present it is an aspiration without form and void."

That may or may not be true. There is certainly no very serious difficulties in the way of some common head for all English-speaking races. It should be the outgrowth of the consensus of common sense, based on experience and on respect for law. It is not necessary that there be a common political head. Politics is not always good common sense. Such a union should have control of those things only which vitally concerned all peoples within the great federation in the relation of any one of the component parts with the other. The greatest obstacles would be tradition and disinclination to put forth the energy and effort toward the accomplishment of such an ideal.

Professor Goldwin Smith was at one time strongly in favor of Canadian independence. He shows in this article that Canada and the United States must be inevitably joined as one nation. "An American will, perhaps, be pleased when he reads in Canadian papers that there is a perpetual exodus into the United States of the flower of Canadian youth, but his satisfaction might be diminished if he knew the sort of immigration from Europe by which the void is partly filled, and which some day may be incorporated in the United States."

"How Cholera Can Be Stamped Out," by the editor of *The British Medical Journal*, is a collection, largely of statistics and evidences in support of the fact that cholera is usually transmitted by water to the human system. He says the "accumulated and, unhappily, still accumulating evidence clearly shows that cholera is a filth disease of specific character, carried by dirty people to dirty places,

and then spread by the use of dirty water. With pure water, pure air, pure soil, and pure habits, cholera need not be feared by any nation or individual. . . . I have been convinced that specifically polluted water is not merely an occasion or adjuvant cause, but the *causa causans* of almost every great epidemic of Asiatic cholera, and I have observed that when the use of the infected water has been abandoned or cut off the epidemic has ceased. These views have been fully borne out by a close observation of each successive cholera outbreak within the last thirty years." The evidence in favor of water as being the chief agency in the spread of cholera is strong. The article closes with this timely admonition:

"With the scourge close at our gates, let me urge upon every community and every responsible authority in America to profit by these lessons before it is too late; to put their homes in order and secure purity of water especially, but also of soil, of air, of habits. This is the best, the only successful, weapon wherewith to protect ourselves against cholera. Quarantine is a sieve rather than a protective armor." The fact that there is little occasion to fear cholera this summer should not make people careless or neglectful of simple preventives, which not only keep off cholera, but make homes and lives much more wholesome.

Justin McCarthy, M.P., says: "The House of Lords is the champion anomaly of the British constitution." The article is headed: "The Useless House of Lords." He says the peculiarity of the House of Lords is that it could not by any possibility "play an important or even a saving part in the affairs of the nation. . . . The day of its destiny is over; the star of its fate has declined.

"In former times there was indeed a gran-

diose and high-sounding Tory doctrine about the mission of the House of Lords. The theory was that the House of Lords was an institution of something very like heavenly origin, the function of which was to step in between a blinded and maddened nation and that nation's self-destruction. The nation, let us assume, is going mad. Inflamed by the frantic and hyperbolic rhetoric of some wicked and self-seeking Liberal—some Fox, or Grey, or Bright, or Gladstone—the maddened nation is rushing on its own doom. It is clamoring for some insane project of law—a reduced franchise, for instance, a system of taking vote by ballot, a throwing open of the national universities to all persons without distinction of creed or any of those wild revolutionary schemes the accomplishment of which, as is well known, brings states to their instant downfall. Very well. Now here, according to the ancient theory, comes in the mission of the House of Lords. The House of Commons has failed in its duty and has passed a measure to admit workingmen to the franchise, or to protect the voting citizen by the ballot, or to allow Roman Catholics and Dissenters to win all the university honors they can. The House of Commons has done this, and the nation is lost if the House of Lords does not step in to save. So the House of Lords steps in and saves. It rejects the popular measure which the House of Commons had passed, and behold a rescued state!" Justin McCarthy evidently is not much in favor of the House of Lords—and there are thousands in England who agree with him. The great English universities are constantly growing more liberal and more democratic, Cambridge taking the lead. Little by little they are breaking loose the fetters of tradition, and there is hope that they will in time be more noted as institutions where young Englishmen go up to learn how to deal with practical phases of

life and the daily problems which confront the race, rather than what they now more avowedly are, places where a few years may be pleasantly spent and useful connections formed. There will doubtless be in the future no greater force working against caste or the tradition of the ages or institutions, such as is the House of Lords, than these universities. In closing his article the following is quoted :

"It may be asked whether, then, I see no countervailing advantage to the country in the existence of the House of Lords. Admitting all the defects, are there actually no advantages? I only give my own opinion, and I say, No—none whatever. I am not now discussing the wider question as to the value of a second chamber in the legislation of a state. I am thinking merely of the House of Lords in its present form, or in any form like to that; and I can only say that I see in its existence much evil to the national interests and no good; no—none whatever."

LEND A HAND.

Mr. C. C. Bonney in his opening address before the International Congress of Charities, Correction and Philanthropy at the Art Institute, said, "The truest measure of the progress of the age is the development of moral and social reform." Mrs. Bernard Whitman, writing on "The International Congress" in the August number of *Lend a Hand*, says: "The first lesson, then, that the Congress taught was the old one that we are all of one family. Whatever the country, whatever the national characteristics, whatever the peculiar doctrines of religion, the stamp of charity, in its broadest sense, was shown on every face. We were all doing the same work, and though differing in detail, the underlying desire to help others, to lift the world to a higher level, bound us together in one brotherhood.

"The second lesson, taught day by day

as the Congress held its sessions, was like unto the first. The old idea of separation of the poor, the wicked, the outcast, from the more prosperous, the virtuous, the loved, was wholly lost sight of and the prevalent spirit was seen in the determination to bring the poor, the wicked, the outcast into the honest life and into the place which each life should fill in the great family of God's children." Would that such humanitarian feelings would find lodgment in every heart. It is unfortunate that the poor are themselves so indifferent to little things which it is theirs to cultivate, such as cleanliness, thriftiness, politeness, for these may be practiced by the poorest. I remember on one occasion going through the slums of Paris with a practical philanthropist. What we saw would not bear putting in print. People, idle, indolent, filthy. Little wretched apartments, which sent from their hallways stench unendurable. It was not, neither, because it was impossible to keep clean, but because they would not. No home, however located, which showed care, cleanliness with its want, was refused aid. There is one great fault quite generally common to humanity—a disinclination to put forth more effort or energy than is absolutely necessary, and necessity is with such people purely a relative term. The article gives a running account of the proceedings of the Congress, closing with this paragraph: "Thus were seven days filled to the utmost with the study and thought of our wisest reformers and philanthropists. It is little wonder that one of the clearest-headed women present said, 'I must wait and read the reports before I know what I have heard.' Human beings could not carry it all, but as days go by the strong parts come out, and every earnest worker in charity and reform, scientific or not, must have come away with riddles solved, with dark ways made clear, with hints for future work and wiser methods, and,

withal, the firm conviction that progression characterizes charity and reform in our day."

We sometimes forget what prohibition is doing away up in one corner of the country, so it is refreshing to those interested in this reform to read an article like "Prohibition in Maine," by Albert W. Paine.

The old Pine State was the leader in this movement, enacting a prohibitory statute in 1858. There has from that date been more or less controversy as to its effectiveness. The writer is sanguine as to its success, "the absolute truth being that a most wonderful success has attended the cause." He says the government reports have not for several years listed a manufacturer of spirits from that state. If Maine had paid her proportion of the amount recorded by the government last year from liquor traffic, "she would have paid \$1,275,895.98. But instead of that, she actually paid only \$25,430, or a little less than 4 cents per inhabitant." This contrasts very favorably with New York, which paid for the same period \$1.90 per inhabitant. "A traveler through Maine, outside of her cities and large towns, will find it difficult to supply his want for drink along the way, as saloons are very seldom found. . . . Success is not yet perfect, but like all other criminal laws, such as murder, robbery, larceny, etc., violations exist, but considering how Maine is surrounded by states and countries where no such laws are in force, and the great amount of traveling and visiting from outsiders which is constantly taking place, the actual success is most wonderful."

OUR DAY.

There are a number of interesting articles in *Our Day* for August. Wilbur F. Crafts writes a couple of pages on "The Final Defeat of Sunday Opening," in which he says: "The deepest roots of Sunday opening were

greed, lust, and infidelity—all of them as old as the race.

"Greed wanted the gate fees; Lust, the polyglot Sunday circus of Midway; and Infidelity shouts 'Anything to beat Sunday.' There are three other roots of Sunday opening that are hardly older than our civil war, namely, the Sunday mail, the Sunday train, and the Sunday paper." The writer then enumerates the "six Sabbath-closing victories," and adds a further plea for action against Sunday trains, Sunday papers, and Sunday mails.

In a paper on "The Italian Renaissance of To Day," by George Robert White Scott, D.D., the following paragraph will be read with interest by those who are interested in Italian progress. "Italy is now a united country. This is a result of a revival of patriotism. That land is enjoying a renaissance more wonderful in its workings than the one in the days of the Humanists. The process of the development and enrichment of the state has been going on steadily since, under Victor Emmanuel, the nation was called back to life. The glorious deeds of the fathers became incentives to the sons. The determination is everywhere expressed by those who know history that no arrest of the present national renaissance must be permitted, and that Italy should be granted the opportunity of again taking a foremost position among the nations of the earth."

"Shall We Import the Continental Sunday?" was the subject of one of Joseph Cook's Monday lectures. "If Europe were set afloat in the sea and were to drift to our shores, what portions of it should we regard as capable of safe self-government? England, Scotland, Switzerland, and perhaps Norway, Sweden, and Northern Germany." He goes on to show that any combined fed-

eral or local rule could not safely be intrusted to people who do not respect the Sabbath. "I am no fanatic, I hope, as to Sunday, but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, England and the United States, the countries which best observe Sunday, are almost the only regions in which popular government is found to be safe. Only a right use of Sunday transforms a rattle-headed rabble into a law-observing people. Give to America from sea to sea the Parisian Sunday, and in two hundred years all our greatest cities will be under the heels of the feather-heads, the roughs, the sneaks, and the money-gripes. Nowhere yet has a nation that permanently makes child's-play of Sunday made anything but child's-play of politics." Mr. Cook says the difference between the Continental and the Anglo-American Sunday is this: "The one is based on the fourth commandment, with its seven laws of supremely beneficent effect. The other breaks all those laws, and is a day of amusement for the rich and toil for the poor." The causes tending to introduce the Continental Sunday in this country are no less than fifteen, according to the lecturer. Among the arguments against our accepting the Continental Sunday is the fact that "History has incontrovertibly proved that Sunday kept as a holy day and not merely as a holiday, is the only adequate safeguard of a broad suffrage. Only Sunday can make universal suffrage safe. . . . The Anglo-American view of the Christian Sabbath has really been at the basis of our national prosperity, and has borne the tests of advancing scholarship and of varied and prolonged experience."

THE COSMOPOLITAN.

The Cosmopolitan for August contains, with other good things, notes, by Mr. H. H. Boyesen, of "Conversations with Bjornstjerne

Bjornson." Mr. Boyesen complains that the great novelist and poet although known to all the world as a writer, is yet little known and sadly misunderstood as a man. His ardently socialistic ideas which have inspired his activities as a political agitator, and his unorthodox religious views, so often and vehemently expressed, have denied him the sympathy and confidence of which as a man he is deserving.

"That a poet, whose business it is to compose verses and fictitious tales, should also be a man of action, a great citizen deeply interested in all public concerns, seems to most people an anomaly which is both strange and alarming. Nevertheless such is the rule rather than the exception in Norway. The ancient Scalds were fighters as well as singers. The poet Wergeland commenced this very battle for a real independence and absolute coördination with Sweden which Bjornson has so manfully and indefatigably continued. It was in 1873 that he first emerged as a political character. It was then he started that tremendous agitation against the old sleepy minority government which has finally resulted in the establishment of parliamentarism in Norway. The struggle for full coördination with Sweden, which is yet in stormy progress, has also in a great measure been precipitated by Bjornson's powerful agitation in speech and writing, but it is yet too early to predict its issue." The intimate conversations recorded by Mr. Boyesen are calculated to impress the reader with the patriotism, the earnestness, and sincerity of this rugged and perhaps eccentric man. Bjornson, deeply in sympathy with the doctrines of the American Declaration of Independence, confessed himself, upon his visit to the United States in 1880-81, sorely disappointed in failing to find the realization of those principles in American life and institutions, and seemed more than ever confirmed in his faith

in socialistic theory. "You may squirm as much as you like," he said to Mr. Boyesen, "but the fact cannot be blinked that to socialism in some shape or other belongs the future. The present crude theories which the justly contrasted of the earth are propounding are only significant as the first agitation of the greatest of problems. It is so pleasant to think that God made the earth for you and me who promenade about in broadcloth, eat and drink our fill, and sip a moderate amount of pleasure from a variety of experiences. But have you ever known what it is to be hungry, my boy! to be so ravenous that your entrails scream, and yet not know where to turn for a bite of bread? Has it ever occurred to you, how the world must look to the hungry man? We may lull our uneasy consciences to sleep with the idea that no man need be hungry who wants to work. But that is after all a very transparent lie. There are thousands who are hungry, and who cannot get work, or only at wages which are but a modified form of starvation. Now there is no doubt in my mind that the modern state, whether you call it monarchy or republic, is a mere league of the powerful to keep their hold upon the good things of life, because a wider distribution would result in a smaller share to each. I am not in favor of any wild spoliation scheme, but I am in favor of legislation which will not discriminate in favor of the strong at the expense of the weak. Civilization must be judged, not by the splendor of your Rothschilds, your Vanderbilts, and your Astors, but by the average intelligence, comfort, and well-being of the great people itself, in field, in mine, and in factory. The progress of civilization is to be gauged by the admission of an ever larger and larger proportion of the population to that degree of prosperity which will enable them to live decent, laborious, but yet comfortable lives, and not be crushed into mere soulless machines

of toil. I am so constituted that I must sympathize with the under dog. It is the many who toil and starve and suffer, whose lot I have at heart; it is the poor, the small, who cannot rise and assert their rights—it is these I love; and I believe that country is the strongest, the greatest, and the most civilized, which is covered with millions of modest but contented homes; not that in which the splendor of a few hundred palaces is supported by the wretchedness of a million hovels." Other reminiscences related by Mr. Boyesen are of a visit to the poet's estate in Guldbrandsdal. Here he found unfortunate girls entertained in the great house until its master and mistress could find for them other homes and honorable employment. Pleas-

antly located upon the estate were quarters where the paupers of the surrounding country found a shelter and food. The writer says in conclusion: "Bjornson is the most remarkable instance I know of the force of a great personality. Without wealth or the authority of official station he has by dint of genius alone made himself a power in the land, second perhaps to none. Where he is beats the heart of Norway. To mention his name (as Dr. Brandes has said) is like running up the national banner. Like a great earl of the olden time he sits upon his estate in defiant security, in spite of hatred; and all that are freest, best and noblest in Norway—nay, in all Scandinavia—recognize in him their chieftain and make pilgrimages to him."

THE CASE AT BROOK FARM.

The experiment at Brook Farm will always be kindly remembered. No one will be found heartless enough to condemn without qualification men and women of such sacred purposes. Differences of opinion respecting their wisdom, their plans of operations, their too exalted ideas of average humanity will exist, but none will question their zeal as less than inspired. The farther we pass in time from Hawthorne, Ripley, Dana, Bradford and Pratt, the truer our appreciation of their qualities become, and the more readily do we condone their faults. There was something so genuine and true, so noble and altruistic in their actions that their failures will be regarded in the light of the obstacles in their way as degrees of success. Men and women with faith in God so strong as to inspire confidence in themselves and reliance upon the best motives of others, determined to raise to "better things" those associated with them, such persons succeed in the basest attempts to

realize their hopes, though material failure attend their efforts. The very arousing of themselves and the striving of others puts into such movements undying influences for other's good.

The experiment at Brook Farm was indeed a financial failure. The motives, however, the zeal, the knowledge of men gained, the impulses given to benefactors of men, these and similar results were not without some measure of success. No one can honestly say the world is worse for Brook Farm. Many on the other hand candidly confess their debt to the heart throbs of that experiment. In this is a justification for this article. The subject is far from novel. Many more worthy than the writer have told the story and commented upon its lessons. But this and similar trials of men's faith bear repeating. Indeed men err who seek to repress a desire to tell what examples of self sacrifice have done for them, and refrain from repeating for new hearts and

new minds the noble efforts of former generations. We have undertaken to state again the case of altruism as it happened at Brook Farm, and to estimate in the light of the present day the failures and successes of that experiment.

BROOK FARM.

It will be an unquestioned favor to many to tell where Brook Farm was and to describe its physical features as they appeared in 1841. The estate, containing little less than two hundred acres, was located in West Roxbury, about nine miles from Boston. It was not far from Theodore Parker's meeting-house in Spring street. Many of the wealthy, zealous and influential friends of the undertaking lived near. Their eyes rested upon a rich and varied landscape; attractive with its hill and hollow, meadow and upland, even to casual visitors. The region formerly stored with historical associations was still further enriched by attempts made between 1841 and 1845 to "solve a difficult problem of social life, that of civilized industry." Near by was the grave of Eliot, the "apostle" to the Indians. Here assembled the dusky disciples to listen to his gospel. General Warren, of Revolutionary fame, was born not far distant. The place seemed to have been selected not so much because of fitness for profitable tillage as for its æsthetic features. Here could be founded an educational institution with a humane purpose where refinement and freedom could be enjoyed away from the hurlyburly of a great city, and yet near enough to partake of its benefits.

In this delightful retreat the faithful adherents we have in mind labored and taught for over four years. Manual labor on the farm, in the garden and about the flowers occupied their hands during the morning, but the afternoon brought changed clothes, school rooms, high thought and heart expansion. The principal milked the cows and cleaned their sta-

bles in the fore part of the day, and brushed cobwebs from minds and drove clouds from hearts in the after part. A vigorous appetite was created before dinner, while a no less robust mental craving was satisfied after dinner. A few hours only separated milk from philosophy, the care of kine, beets and grain from history, science and poetry. It was a regimen suited for exalted minds. The only regret is that there were, and are, so few to be gratified by it.

THE FOUNDERS.

"I believe in the omnipotence of kindness, of moral intrepidity, of divine charity. If society performed its whole duty, the dominion of force would yield to the prevalence of love, our prisons would be converted into moral hospitals, the schoolmaster would supersede the executioner, violence would no more be heard in our land, nor destruction in our borders. Our walls would be salvation, and our gates praise." "The true followers of Jesus are a band of brothers, they compose one family; they attach no importance whatever to the petty distinctions of birth, rank, wealth, and station; but feeling that they are one in the pursuit of truth, in the love of holiness, and in the hope of immortal life, they regard the common differences of the world, by which men are separated from each other, as lighter than the dust of the balance." "There is another class of persons who are devoted to the removal of the abuses that prevail in modern society. They witness the oppressions that are done under the sun, and they cannot keep silence. They have faith that God governs man; they believe in a better future than the past. Their daily prayer is for the coming of the kingdom of righteousness, truth and love, they look forward to a more pure, more lovely, more divine state of society than was ever realized on earth. With these views, I rejoice to say, I strongly and entirely sympathize."

These words reveal the heart of George

Ripley, the most prominent leader and one of the founders of the Brook Farm experiment. Associated with him were Minot Pratt, W. B. Allen, Nathaniel Hawthorne, Chas. A. Dana, and Charles O. Whitmore, with their respective families. To speak of each of these persons would cause this article to outgrow its limits. A few words of history and of explanation, given to the career of George Ripley, will add somewhat to the profit of the sketch. Born at Greenfield, Mass., October 3, 1802, young Ripley passed the period of youth in thoughtful preparation for Harvard University, from which he graduated as first scholar in 1823. In one of his letters to his mother written in this year of graduation occurs this suggestive sentence: "I wish now to devote myself to the cause of truth and virtue, in the study of pure religion and cultivation of a sound literature." The world knows that he attained his object. For three years he studied theology in Cambridge. In 1826 he became pastor of a Unitarian church in Boston, his first, his only charge. It was the palmy days of Unitarianism. Channing, Ware, Greenwood, Palfrey, Parkman, Pierpont, Frothingham were preaching in and about Boston. The pews were filled with people, "high-minded, full of fear toward God and love toward the Saviour." But Channing, Emerson, Walker and Parker were introducing as early teachers and prophets the purest ideas of transcendentalism. With these Ripley was in sympathy, and expended his best energies in spreading "a new, broad, ideal faith, unsectarian, spiritual, earnest." But he had no desire to push his philosophy to the extremes of pantheism. He was never a materialist. In opposition to Emerson he supported the personality of God. He always spoke of Christ as Saviour. Of Jesus he wrote: "His soul was a sea of light. All that was human in the Son of the Virgin, all that belonged to His personality as a Jewish teacher; all that marks the secondary,

derived, and fallible in the nature of man, as distinguished from the primitive, the infallible and divine, was swallowed up, and as it were annihilated in the fullness of the Spirit which dwelt in him, in those kingly ideas of Truth and Good which sustain the authority of the Eternal Throne and authenticated the Man of Nazareth as the Son of God, the visible tabernacle of the Word which was made flesh and dwelt among us." Ripley, perhaps more than his associates, emphasized Christ's intimate connection with men, his practical sympathy for their hurts, his divine compassion for their errors, his efficient help for their material as well as spiritual necessities. To him the Saviour was a living, daily factor of life. He walked with him, unbosomed himself to him, received suggestion and precept from his lips. These vivid earthly conceptions of the Man of Nazareth were startling truths fifty years ago, when the theological world thought more often of the terms of Christ's divinity than of his humanity. Because of such liberality, together with an embarrassment he felt in expressing his mind freely in the pulpit, linked to some questions of financial support, Ripley was gradually persuaded, after fourteen years of most faithful labor, that the work of the ministry was not that appointed for him, and he resigned. Mr. Ripley's desire for virtue and good literature early turned his attention to philosophy. His library was well filled with foreign and domestic books on this and kindred subjects. These increased his desires while they fed his growing intellect. It is quite possible that a study of philosophy and sympathy with European schemes of philanthropy gave a visionary turn to his thought. When such men as Dr. Pusey, Dr. Newman, Thomas Arnold, F. D. Maurice, Carlyle, Dickens, Kingsley, Combe, Cobden, Bright and O'Connell were addressing themselves to social reforms, it is not singular that many souls this side of the

Atlantic were aroused by the prospect. John Morley has thus forcefully expressed the general current sentiment: "A great wave of humanity, of benevolence, of desire for improvement—a great wave of social sentiment; in short, poured itself among all who had the faculty of large and disinterested thinking." France as well as England felt the impulse. In Europe "seeds were ripening for the great revolt of 1848." America responded with a communistic experiment in Brazil in 1841. Hopedale Community followed in 1842. As early as 1826 Robert Owen's enterprise had attained prominence. The works of Fourier were circulated as early as 1842, by Albert Brisbane and Horace Greeley, and not less than thirty-four experiments resulted.

Foreigners were thinking of establishing in this country ideal societies. Boston as the center of liberal and humanitarian notions was deeply stirred. Emerson wrote to Carlyle, "We are all a little wild here with numberless projects of social reform; not a reading man but has a draft of a new community in his waistcoat pocket." Surrounded with such influences, Mr. and Mrs. Ripley became enthusiastic. "That so strong a feeling," writes Frothingham, "animating commanding minds, kindling the circle in which he [Ripley] was intimate, should have possessed and even carried away a man wearied by the toil, and disappointed in the results of a long ministry which he had for years been feeling was uncongenial, is not surprising." "Brook Farm was the logical completion of the pulpit ministry; a final proof of the preacher's sincerity." It was not as impossible a scheme as many and enlisted vigorous coöperation.

THE ORGANIZATION.

The purposes Ripley and his friends entertained for the "Brook Farm Institute of Agriculture and Education," such being its incorporated name, were noble. In the language of the originator the design was intended "to

insure a more natural union between intellectual and manual labor than now exists; to combine the thinker and the worker, as far as possible, in the same individual; to guarantee the highest mental freedom by providing all with labor adapted to their taste and talents, and securing to them the fruits of their industry; to do away with the necessity of menial services by opening the benefits of education to all; and thus to prepare a society of liberal, intelligent, and cultivated persons whose relations with each other would permit a more simple and wholesome life than can be had amidst the pressure of our competitive institutions." To effect these objects an association of shareholders was formed. This association was "to provide such lands and houses, animals, libraries and apparatus as may be found expedient or advantageous to the main purpose of the association." Four trustees, elected annually, were entrusted with all real and personal property. The shareholders were not to be held personally responsible for contracts and debts, and conveyances were all made to the trustees as joint tenants and not as tenants in common. Each shareholder was guaranteed five per cent interest on his stock, to be paid in certificates of stock or in cash from unappropriated funds at each annual settlement. The shareholders on their part renounced "all claims on any profits accruing to the association for the use of their capital. Instead of the five per cent interest each subscriber could receive tuition for one pupil for each share, but such tuition must not exceed twenty per cent of his investment. To withdraw stock the shareholder must give twelve months notice to the trustees. The capital stock at first was twelve thousand dollars, divided into shares of five hundred dollars each, and could be increased at the pleasure of the association.

The closing article of the association is thus worded: "These articles, it is understood and agreed on, are intended for the safe, legal

and orderly holding and management of such property, real and personal, as shall further the purposes of the Brook Farm Institute."

This remarkable instrument was subscribed to by the persons previously mentioned, and the entire twenty-four shares were quite equally divided among the ten shareholders. On Wednesday, September 29, 1841, the officers were elected. George Ripley, Minot Pratt and W. B. Allen had general direction; Nath. Hawthorne, Chas. A. Dana and W. B. Allen, were chosen for finance; W. B. Allen, M. Pratt and Geo. Ripley took charge of agriculture; while Sophia W. Ripley, Chas. A. Dana and Marianne Ripley directed the affairs of education. Mr. Dana was elected Secretary, and Mr. Pratt Treasurer.

In the Secretary's record are a few items of general interest. "Each member shall be allowed board in proportion to the time employed for the association; that is, one year's board for one year's labor; one-half year's board for one-half year's labor; and if no labor is done, the whole board shall be charged." The price of board was \$4.00 a week, including house rent, fuel, light and washing. Three hundred days made a year of labor. Sixty hours formed the labor-week from May to October, and forty-eight hours from November to April. Children over ten were charged half-price. The price of board and tuition was fixed at \$4.00 a week for boys, and \$5.00 for girls over twelve years, and \$3.50 for children under that age, exclusive of washing and separate fire.

The Articles of Association and the extracts from Mr. Dana's record show how free from the "community" or "socialistic" life this enterprise was. Its aim was practical; not essentially intellectual. It was an attempt to realize a life of high purpose, pure life, devoid of caste or class spirit, full of industry, thrift and temperance. Eminently Christian, it was not sectarian. Conscience was free as was

intellect. A noble effort, magnanimously conceived, it was too spiritual for general acceptance.

HOW IT OPERATED.

The following from the *The Dial*, of January, 1842, shows how the internal affairs were regulated: "The plan of the Community, as an economy, is in brief this, for all who have property to take stock, and receive a fixed interest thereon; then to keep house or board in common, as they shall severally desire, at the cost of provision purchased at wholesale, or raised on the farm; and for all to labor in community and be paid at a certain rate an hour, choosing their own number of hours and their own kind of work. With the results of this labor and their interest they are to pay their board and also purchase whatever else they require, at cost, at the warehouses of the community, which are to be filled by the community as such. To perfect this economy, in the course of time they must have all trades and all modes of business carried on among themselves, from the lowest mechanical trade which contributes to the health and comfort of life, to the finest art which adorns it with food drapery for the mind. All labor, whether bodily or intellectual, is to be paid at the same rate of wages, on the principle that, as the labor becomes merely bodily, it is a greater sacrifice to the individual laborer to give his time to it, because time is desirable for the cultivation of the intellect, in exact proportion to ignorance. . . . Another reason for setting the same pecuniary value on every kind of labor is to give outward expression to the great truth that all labor is sacred when done for the common interest." . . . "None will be engaged merely in bodily labor. Means will be given to all for intellectual improvement and for social intercourse calculated to refine and expand." "This community aims not to be rich, not in the metallic representation of wealth, but in the wealth itself which

money should represent, namely, *leisure to live in all the faculties of the soul.*" In the end it hopes to be enabled to provide not only all the necessities, but all the elegancies desirable for bodily and spiritual health; books, apparatus, collections for science, works of art, means of beautiful amusement."

Great simplicity characterized the daily life. A large common dining room was used by all. The vegetarians and Grahamites occupied a separate table. Pine wood benches without backs, plain food and absence of hired waiters, showed how greatly in earnest these people were. The general parlor and reading room was supplied with magazines and papers. Refinement was an atmosphere in which all breathed freely. The mornings were given to industrial activity, the afternoons were passed in teaching and learning, the evenings were spent as each preferred. Ripley, cheerful and even gay, passed easily from philosophy to milking cows, carrying vegetables to market and cleansing the stables. His faithful wife worked for hours at a time in the washtub and in scrubbing floors, scattering sunshine by her wit and wisdom, and was so faithful as a teacher as to miss but two recitations in as many years.

To outsiders this simple, toilsome routine spent thus to test the limitations of life, appeared as Emerson humorously wrote, "a perpetual picnic, a French Revolution in small, an age of reason in a patty-pan." But to those inside it meant the intensest existence, a most serious business. Almost a religion.

FAILURE.

The first cause of failure was the lack of money. This is "the without which" all enterprises fail. High thinking may be satisfied with plain living, but it insists upon eating, and eating costs somewhat. The real deficit for 1842 and 1843 was \$1964.88. This state of affairs was unavoidable. Their trades of Brit-

annia ware, sash and blinds, and shoemaking turned out products in excess of the demands. The farm was of a poor quality of soil, requiring expensive manuring and cultivation. It supplied the many needs of the people, but not a large amount in excess. Markets were inaccessible on account of lack of railways, and the saleable products had to be hauled in wagons. Some critics may be malicious enough to suggest that less philosophy would bring more potatoes. But such criticisms do not explain all failures in farming. Fancy farming and inexperienced labor has always been laughed at by sturdy, successful yeomen. And in too many cases their explanations are correct. The Brook Farm people undoubtedly paid dearly for their outdoor experiences; but they were willing to do so and did not grumble over the result. They probably laid some of their ill success to their inexperience as farmers. But other things conspired to failure. In 1844 they began building an extensive building to be known as the Phalanstery. It was one hundred and seventy-five feet long, three stories high, and by March 3, 1846, had cost \$7,000. On that date a disastrous fire swept away the entire structure. It was a total loss, for it was not insured. The blow was paralyzing. The Institute never recovered. At a meeting of stockholders August 18, 1847, the whole property of the Corporation was transferred to a Board of Trustees "for the purpose and with power of disposing of it to the best advantage of all concerned." Thus passed out of fact into history Brook Farm. Some one has said it died in music. It died gracefully, many clinging to a dying hope to the end. In it all had been interested. Out of it came nothing but buried hopes, dashed expectations, and disappointed estimates of life. The threatened financial crisis was foreseen by the leaders as early as 1844. Fourierism was receiving at that time a large amount of attention in America. It was based

upon the theories of Charles Fourier, a French socialist. Evil according to this thinker is the result of perverted human institutions, which pronounce natural passions and affections bad. This evil can be removed by giving a free, healthful and complete development to passions; and this may be accomplished by phalanges or free federated communities. The followers of Fourier in this country contended that these views were wholly scientific and afforded a very broad platform for social and moral reform. Ripley and his associates seemed to be anxious to gain support for their cause and offered to the Fourierites the plant at Brook Farm, now fairly well equipped. This was accepted, and in 1845 a re-organization was effected. New interest was enlisted, new faces were seen at the Farm. A more prosaic life was passed. It was more practical, less idyllic. This movement added nearly three years to the life of the experiment, but it brought in serious causes of failure.

As an exponent of its changed views, *The Harbinger* was begun with Ripley, Dana, Shaw and Dwight as chief writers, Lowell, Whittier, Curtis, Goodwin, Story, Channing, Higginson and Greeley now and then contributed. It was a brilliant publication, and breathed the spirit of broad philanthropy. It expired February 10, 1849.

With the change in 1845 Brook Farm lost its true individual distinctions. It was founded not to test a theory, but to pass a pure and elevated life. It had such purified motives that it was unique. Nothing sensual was permitted or even thought of. And this strict purity influenced the later changes, for the gross and sensual conclusions of Fourierism did not find place for display. The very high ideal Ripley had of the true union of all labor was probably one of the most noticeable causes of failure. It ignored the mean of men, and took as granted that a large number wished to fol-

low this exalted standard. It forgot that public sentiment must be educated, even to see its own well being, and that such education requires unlimited capital and time. While it allowed room for taste, it permitted little or nothing for competition. With few exceptions men and women require stimulus brought by competition. Dead-levels weary. The value of constant study and extended investigation are not generally appreciated. There was not enough spice to make life at Brook Farm enjoyable. It was too remote for wordly contact. To effete, worn-out, exhausted men and women, like a haven to ships, such a life might offer attractions. The visionary, the dreamer, the philosophico-philanthropic classes might enjoy it. But healthful, stirring, pushing mankind require competition and outside impulse to make life what it should be. It is indeed very questionable how long such a life as that of Brook Farm would have borne the strain of increasing ennui. It would be unjust to intimate that these people considered adherence to a principle, strict pursuance of the calls of duty in any sense wearisome. But such it finally became with the increase of care in looking after seventy or eighty souls, paying debts, cutting expenses and outwitting opposing minds. The grand mistake was in supposing that an experiment of this kind could be made successful apart from the throbbing burning activities of the world. Successful philanthropy goes to men, does not withdraw itself from them. For scholars, for pure men and women attempting to join manual labor with soul culture Brook Farm was an ideal thing. But it forgot entirely that this world in its present state depends largely upon the law of supply and demand, and however vulgar the strife for increased wealth in sordid factors may be, nevertheless such strife plays an important part in all the ways of men.

ELEMENTS OF SUCCESS.

After the mention of financial distress, failure in almost all the things attempted, abandonment of the enterprise and the scattering of the association it is rather startling to have any ideas of success suggested. Of course all notions of success are judged from various points of view, and an indifferent result is often regarded as promising success. The introduction of the good and true has always met with a measure of failure; but the bare fact of their introduction is a true success. Brook Farm failed financially, failed as an organization, but it cannot be said that it failed morally. It promoted higher individualism.

Says Mr. N. P. Gilman (*Socialism and the American Spirit*, p. 334), "The enlightened individualism of the man who hastens to ally himself with every other man who has the same general aim in politics, in reform, in charity, in culture, in religion,—the individualism which zealously practices the method of voluntary coöperation—is today a very great and happily increasing power."

Mr. Ripley and his followers helped to make this "happily increasing power." They

did it by true heroism that coped with the difficulties. They did it by a singular unselfish expenditure of money, talent and time. They did it by drawing attention to a possible union of physical and mental labor. They did it by an attempt to show that the "life is more than meat," the soul is higher than body. They did it by a religious attention to the problems of humanity. They did it by revealing the Spirit of the lowly lover of mankind. Mistaken, as the stern facts of life proved them to be, in the expression of their philanthropy they were not at fault in their spirit. We do know that the ideal has been attempted. We are persuaded that the Spirit of Brook Farm is worthy of emulation. No experiment of the same kind is likely to come; but each lover of his kind can adopt in his home and in his business these features of a higher individualism. That the Matterhorn has been trod by human feet is stimulus to any who wishes to climb the Alps. Brook Farm, if it has engendered larger views of human needs, truer ideas of man's powers, keener insight into his destiny, deserves the respect due to any real attempt to make men better.

 AMONG THE WEEKLIES.

THE RAM'S HORN.

A thing that was bitter to endure may be sweet to remember.

A hungry man never calls for cake. What he wants is bread.

When men stop climbing they begin to fall.

A woman sometimes says more in a look than a man can do in a book.

If you haven't got much, be thankful and you will double it.

Polishing a rascal's head never makes his heart any whiter.

It is breath wasted for the man to pray for a revival who will not pay his debts.

The golden calf never grows into a cow that gives milk.

About the poorest occupation a Christian can find is to sit down and admire himself.

Every time a stone is thrown straight at the devil it is sure to hit some prominent man square in the face.

There is now and then a man who claims to be religious who will try to make a boy do a man's work.

We are doing a great deal toward making

ourselves look old and ugly when we give way to worry and fretfulness.—Ruskin.

THE HERALD AND PRESBYTER.

If you believe that you are going to fail in any undertaking, you will probably succeed in failing. All things are possible to him that believeth. You can make a do-nothing, succeed-nothing person out of yourself if you believe that that is all there is in you.

THE CHRISTIAN AT WORK.

After giving some comment of a law recently passed in Canada against gambling and poolselling, the editor says: "Many of our states have laws against gambling sufficiently strong in their general provisions, but fatally weak because of their exceptions, legalizing gambling at certain times and places. These exceptions practically nullify the whole law and render such legislation vicious and dangerous in the last degree. We hope to see the time when every state in the Union will have a law on gambling as strong and firm in every feature as the new code in Canada, giving no recognition whatever to the practice of this vice.

What would be thought of a soldier who was a cavalryman first and a soldier of his country afterwards?—of an artilleryman who gloried more in his guns than in his cause? That is what your hyperdenominationalist is who glories in his denomination and then has a cynical pat-on-the-back for the hosts of other denominations. The first thing to glory in is the Church of Christ. Then devote your spare time, if you will, to worshipping your own denomination.

THE OUTLOOK.

In imitation of College Settlements, which are proving that "home life," as established by them, is a most potent factor for good among the poor and degraded in our large

cities, a Ladies' Settlement is soon to be started at Islington, London, England. Notice that this is a *Ladies'* and not a College Settlement. This organization does not presume to "establish a new order, but to give training and opportunities for systematic work to ladies who desire to give themselves to the work of Christ among the poor." The Settlement will provide a home for those who are willing to work among the people under the direction of the Parochial clergy. Miss Magee, daughter of the late Archbishop of York, has accepted the position of Superintendent, and will, under a council, be responsible for the management of the home and comfort of the workers. We are glad such a movement has been started, and we hope it may be imitated in our country. In the College Settlements the work is mainly carried on by young men and women just from the various colleges. A Woman's or Ladies' Settlement will bring into active work many who are waiting and anxious to be of assistance, who have large and varied experience, but who, because not collegiately educated, are shut out from the College Settlements.

THE INTERIOR.

The way of the transgressor is hard. The Sunday openers captured a Tartar, and the Tartar tucked them under his arm and rode away to the desert. They got Sunday opening. It is now costing them a dead loss of \$10,000 every Sunday, but they can not get away from it. The courts hold them to it. They ran in between the devil and the deep sea, and got the benefit of both. That experiment is worth a great deal to this country. Sunday opening of an exposition will never be tried again.

Not the peril, but the infliction, in this country, is blatherskite, the interminable pawing of the air in endless speech-making.

That the people are weary of it, that it no longer exerts influence, that people avoid it and on occasion flee from it, makes no difference to the speech-makers. It is not the pleasure of others, but of themselves, which they are seeking. Where these eloquent dealers in fanfaronade can have full swing, they are not only a nuisance but a source of public injury. Look at our Congress and especially at the Senate. The remedy can only be gotten at through those houses by electing men of silence and sense till a majority is secured, and then by giving the people an opportunity to vote on an amendment to the constitution outlawing all wind-bags.

No more wars between Anglo-Saxons. That is what is meant by the late action of the Parliament of Great Britain resolving to take the first steps for the establishment of a permanent court of arbitration between itself and the American republic. This result, which was accomplished by a practically unanimous vote, has long been sought and often rejected, even with derision. Now it is accepted as natural and inevitable. It is true, as Dr. Storrs says, that "something has changed the face of war even upon the Danube." But better than that, something is banishing war entirely between nations deeply affected by the spirit of the gospel. It is the beginning of that conversion of sword to plowshare, so long ago prophesied and apparently so hopelessly awaited.

THE STANDARD.

The Standard is the champion publication among all the Baptists of the Northwest. A

little while ago it celebrated its 40th anniversary. It is worthy of notice that it has the same editor to-day that it had 40 years ago. The Rev. Justin A. Smith, D.D., has through all these years been its editor and chief, and his co-worker during the same period has been Edward Goodman. Friends from every quarter are sending in their congratulations. It is one of the hopeful signs of the times that our Christian newspapers are being more and more recognized as an authority not only on what pertains to Christian development, but as to news matter in general. There is an absence of that catering to every passing whim of the populace which is not only making the dailies unreliable, but very unsatisfactory. In closing a running sketch of the forty years' record the editor says: "Beyond all that is here attempted, is that which concerns the attitude of the paper toward great national questions; its connection with various interests of the denomination in the home field and the foreign field; its own ordeals in time of war, and at the time when the city where it is published was laid in ashes by one of the most destructive conflagrations known in history; its hopefulness of better days in times when cherished institutions were prostrated by calamity; and the share it has had in promoting the general cause at home and abroad. Of these things we have no wish to write, and have here offered to readers the outline which appears simply as what seemed fitting after so many years of history, and in testimonial of our thankfulness to the gracious Providence whose blessing in all is more than all to be recognized.

BOOK REVIEWS.

THE LITERATURE OF PHILANTHROPY. Edited by Frances A. Goodale. New York: Harper & Brothers. 210 pp. \$1.00.

This valuable book is one of a series representing the work of the women of New York state in periodical literature. This series is arranged chronologically, and includes works from those of Charlotte Ramsay Lennox, published in London in 1759, to a translation of Herder just published, making a collection of twenty-five hundred books.

Literature of Philanthropy makes a unique volume in this series. It is a collection of instructive essays as follows: The Literature of Philanthropy, by Mrs. Frances A. Goodale; Criminal Reform, by Mrs. C. R. Lowell; Tenement Neighborhood Idea, by Mrs. Jean F. Spahr and Miss Fannie W. McLean; University Settlement, by Miss Helen Moore; Medical Women in Tenements, by Dr. Mary B. Damon; The Trained Nurse, by Mrs. Agnes L. Brennan; The Society of the Red Cross, by Mrs. Laura M. Doolittle; The Indian, by Mrs. Amelia Stone Quinton; A Woman among the Indians, by Mrs. Elaine G. Eastman; The Anti-slavery Struggle, by various writers; The Anti-slavery Legacy, by Mrs. Maud W. Goodwin; The Negro and Civilization, by Mrs. Julia M. Fuller Lloyd; The Education of the Blind, by Mrs. Frederick R. Jones.

"Literature," says Mrs. Goodale, "has done more than compilation-service. She has brought Philanthropy out of the chaos of occasional and often misdirected pity into organic structure, with regulating mechanism and obedient members, with quick nerves to receive sensations of comfort or distress and other nerves that transmit the message to government brain-bureau. . . . "It is

Nature's inexorable law that undisciplined Charity shall not bless; that unwise Love shall not be beneficent, that Wisdom is born of Experience. Now experience is recorded in Literature; and it is written that Philanthropy cannot be divorced from Education nor from Religion. . . . How Literature moves the world to Philanthropy let the jail-delivery wrought by Charles Dickens tell; the moans of prisoners that died unheard until Charles Reade became their mouth-piece; the piteous plight of the Red Man fallen among thieves, until good literature and bad, Helen Hurst and Congressional records of proposed legislative iniquity, alike summoned and protecting corps of good Samaritans. Let the searchlight witness flashed upon slavery's heroes by Harriet Beecher Stowe; the dormant patriotism fired by Hosea Biglow; the voicing by Julia Ward Howe, in the glorious 'Battle Hymn of the Republic,' of a nation's spontaneous consecration to the cause of righteousness—these all attest specific deliverances wrought when Philanthropy and Literature worked hand in hand."

These quotations give the idea in mind of the compiler. It is not so much to show how Literature has assisted Philanthropy as to make a literature helpful to this end. Hence there is a record as literature of the tenement house activity, of prison reform, of slavery, and of organized charity. Many helpful, stimulating suggestions are found in this book. It shows what women are doing not alone for literature but for charity. Those unacquainted with the facts will be surprised to read of the movements in behalf of the unfortunate and the degraded. It would be a good thing for every home to

have a copy of this book to stimulate the better-self, as each household ought to have to cultivate humane sentiments a copy of *Black Beauty*. It is to be hoped this beautiful and helpful book will meet with a large sale, not only to remunerate the generous publishers, but also to scatter such seeds of help broadcast over our country. Every mother should read it, and every child should be taught its ideas. What we want to see in our land is a generation of humane, God-fearing men and women that will comfort the unfortunate and protect the innocent.

THE COMPLETE WORKS OF REV. CHARLES KINGSLEY. Lovell, Coryell & Co. Nos. 43-47 East Tenth St., New York. Eight vols. 12mo.

This is a beautiful edition in olive green of this illustrious author. The type is good, the books of handy size. The binding is attractive and plain, and the paper used is of good quality. For a neat and useful set of Kingsley's works no better cheap edition has been published.

A word might be added about the general value of Kingsley's writings. They are thoughtful, and hence suggestive. Kingsley

has put in his works much of his own earnest thinking of an intensely earnest day. His books reflect his times, especially those having living questions in discussion. He is always dead in earnest. His heroes and heroines are brave and outspoken defenders of living essential principles. His thoughts made an impression upon the readers of his own day. He is one of the many writers of his times whose influence still goes on. The titles of his books are *Hypatia*, *Two Years Ago*, *Westward Ho*, *Hereward*, *Yeast*, *Alton Locke*, *Water Babies*, *Madam How* and *Lady Why*, *Heroes*, and *Poems*. These, together with his life edited by his wife and published by Scribner, form a valuable collection for any library.

BOOKS RECEIVED.

Rays of Light on Bible Mysteries. Pagin.

Charles Kingsley, *Letters and Memoirs.* Scribner, New York; A. C. McClurg & Co., Chicago.

Philanthropy and Social Progress. T. Y. Crowell & Co, New York; A. C. McClurg & Co., Chicago.

A Noviciate for Marriage. By Mrs. H. Ellis, London.

Mind vs. Practice. By D. A. Blackman, Chicago.

Abnormal Man. By Arthur MacDonald, Specialist in the Bureau of Education.

CURRENT EVENTS.

JULY 25—Many New England mills close for lack of orders.

Mr. Gladstone denounces Joseph Chamberlain, and his attitude toward Ireland.

JULY 26—The provisional government in Hawaii prepares a new treaty of annexation to the United States.

The prosecution in the Victoria court-martial closed its case.

JULY 27—Business failures. Ten banks, largely in the Northwest, close their doors.

Vice Admiral Tryon held responsible for the loss of the flagship, surviving officers exonerated.

House of Commons the scene of great excitement, blows being struck and the utmost disorder prevailed.

JULY 28—Thousands of working people out of employment, due to factories and mills closing down.

Strike among a number of the coal miners of England begun.

JULY 29—Continued reports of business failures. Many bank failures in north central states announced.

Siam accepts the terms of the French ultimatum.

The tariff war between Germany and Russia bids fair to be more detrimental to the latter.

JULY 30—Sunday.

JULY 31—France has accepted the answer made by Siam.

England expects America will import from London two millions of gold.

Three negroes lynched in Lexington, S. C.

Silver men gather in convention in Chicago.
Cholera on the increase in Russia.

AUGUST 1—The Chicago provision deal collapsed.
Failure of prominent commission firms.

American Bi-metallic League begun its first annual session.

There have been 6,485,121 paid admissions to the World's Fair during the first half.

AUGUST 2—Five directors of the World's Fair were fined \$1,000 each for closing the World's Fair on Sunday. Fined by Judge Stein for contempt of court in closing the Exposition July 23.

AUGUST 3—Some 826 deaths from cholera have been reported during the last four weeks in France.

AUGUST 4—Bank failures in St. Paul. Receivers appointed for James H. Walker.

Financial panic in Costa Rica.

AUGUST 5—Railroads in the West discharge many employés.

AUGUST 6—Sunday.

AUGUST 7—The International Socialist Congress opened at Zurich reporting sixteen countries represented.

The Fifty-third Congress convened in extraordinary session. C. F. Crisp elected Speaker of the House.

The Umbria brought from England \$1,500,000.

AUGUST 8—The third annual convention of surgeons of the National Guards of the United States meet in Chicago.

Mr. Gladstone announced that there would be an autumn session of Parliament.

AUGUST 9—The Madison Square Bank of New York closed.

International Socialist Congress at Zurich voted in favor of eight-hour working days.

The Lucania, new steamer of the Cunard line, started on a trial trip.

AUGUST 10—Democrats nominated Lawrence T. Neal for governor of Ohio.

Soldiers at Coal Creek, Tenn., lynched two men.

AUGUST 11—A tornado near Larned, Kansas, destroyed many farm buildings.

A reported quarrel between the Khedive and his prime minister suggests a cabinet crisis in Egypt.

AUGUST 12—The Minneapolis launched at Cramp's yard in Philadelphia.

Six people killed in the riots at Bombay. Moham-medans and Hindoos make the trouble.

AUGUST 13—Sunday.

AUGUST 14—Yesterday Minneapolis had a \$2,000,000 fire.

A new ministry was formed in the Argentine Republic.

Five people burned to death in a hotel in Chicago.

Some of the large steel mills resuming work.

A cabinet crisis reported from Buenos Ayres.

AUGUST 15—Receivers were appointed for the Northern Pacific Railway.

Yung Yu, the new Chinese minister to the United States, arrived in San Francisco.

Behring Sea Tribunal of Arbitration makes its decision public in Paris.

AUGUST 16—F. D. Jackson, of Des Moines, was nominated by Iowa Republicans for Governor.

A tornado in Nebraska did much damage.

Unemployed parade in New York.

AUGUST 17—Unemployed broke open Walhalla Hall in New York.

In a fight between French and Italian workmen ten men were killed.

AUGUST 18—Dr. Carl Peters, the African Explorer, arrived in New York.

Bombay carefully prepared in case of another conflict between religious fanatics.

Government troops in Argentine defeated by the rebels.

AUGUST 19—Populists in New York nominate a ticket.

Great Britain's day at the World's Fair.

AUGUST 20—Sunday.

AUGUST 21—Many mills at Pittsburgh resume work. The German Navy will be enlarged.

AUGUST 22—Anarchists and Socialists occasion anxiety in New York.

President's proclamation opens Cherokee strip to settlers September 16.

Large steel companies shut down.

Government reports show cholera in Russia on the increase.

AUGUST 23—Meeting of Anarchists in New York broken up by police.

Iowa Democrats re-nominated Governor Boies.

The first state dispensary opened in Charleston, S. C. Sales of liquor for the day \$50.

The Duke of Edinburgh succeeds the Duke of Saxe-Coburg and Gotha.

AUGUST 24—A most destructive cyclone did much damage along the Atlantic Coast yesterday.

South Chicago has a one million dollar fire.

Since January the circulation of national bank notes has increased over \$30,000,000. It exceeds \$200,000,000.

Bank of England quotes a discount rate of 5%.

The Duke of Edinburgh resigned as Admiral of the English Navy.

AUGUST 25—Reports aggregate some sixty lives lost by gales along the Atlantic coast.

Colored people's day at the World's Fair.

Improvement is noted in the financial situation.

AUGUST 26—A railway wreck in Long Island results in sixteen deaths and many injured.

Trouble between the unemployed and the police in Chicago in which a number were injured.

AUGUST 27—Sunday.

AUGUST 28—Toronto has voted a majority of 1,000 opposing the running of street cars on Sunday.

Some \$90,000,000 in gold bullion will be coined at Philadelphia and San Francisco.

THE ALTRUIST'S CORNER.

OUT-DOOR PREACHING.

One of the serious problems of our great cities is to reach the godless masses with the gospel. It has long since been proved that these classes will not go to our regular churches. It is a happy sign of the times that the Christian worker is strictly following the example of Christ in going to the people. This is the true principle of real philanthropy. Rev. E. L. Fox and his assistant Rev. J. N. Cox are to be noticed in this connection for their efforts to reach the masses about them. They are the pastors of the Eleventh Street Methodist Church, New York. About them in the seventeenth ward live 107,733 souls, comprising Poles, Germans, Hebrews, Norwegian, Irish, Spaniards, Italians and Americans. The crowded life of the people in the tenements of the district offer no opportunity for any sort of true cultivation. As an example of their condition twelve families were found occupying one floor of less than a dozen rooms, and in one case four families were living in one room. To these people gasping for fresh, pure air, seeking the open streets and the roofs in midsummer to escape the foul odors and offensive gases, the Christian preacher is not altogether unwelcome. The men previously mentioned, recognizing the abounding needs about them, built on one side of the entrance

of the church a platform. Here regular familiar gospel talks are given to the people every evening excepting Monday and Saturday. The effect has been marked. The noise and confusion has grown less. There has been a marked improvement in the neighborhood. It amounts to a genuine transformation. What these two men and the church missionary, a layman, are doing, others can and should be doing. The gospel of soap, good air, wholesome food and proper sanitation can thus easily walk hand in hand with the glad tidings of soul cleansing.

BABIES.

The heat of summer and the changes of season cut the silver cord of little children without much warning. The babies suffer terrible mortality in the cities. It is a worthy charity that regards these precious lives. The gladsome life of the child is to be thought about as just as dear to the poor woman as to the rich. To the former there is no chance of escape from lurking danger, while the latter can go into the country and find relief and health for themselves and their children.

Some such thoughts as these filled the minds of the philanthropic ladies of the Episcopal Church of the Holy Communion,

on Sixth avenue, New York; when twenty-seven years ago they opened the Babies' Shelter, 118 West 21st street. Our attention has been called to this movement by the somewhat recent founding of a Summer Home for the little ones. The attempt was made first at North Long Branch, N. J., but later the home has been at St. Johnland, L. I. Here the babies are provided all the needed comforts, and lives are tenderly cherished, spared many of them to become benefactors of the race.

A NOBLE ENTERPRISE.

Frank Leslie's Weekly in a recent number has the record of a noteworthy plan to benefit all classes. It has been proposed by the Grace Episcopal Church, of New York City, to erect on 14th street between avenues First and A, a building 125 feet in length and in depth reaching to 13th street. In this structure will be a church to seat 800 people, a hospital, a clergy house and a boy's school. The enterprise will cost \$300,000, and will soon be realized. We take pleasure in quoting a suggestive sentence from the *Weekly*: "It is a wholesome sign that the Church is coming to understand better than ever before its relation to the poor and needy, and by its active efforts in their behalf is breaking down in a measure the prejudice with which it has long been regarded by that class of the population."

ASHEVILLE INSTITUTE.

The Church at Home and Abroad, the missionary organ of the Presbyterian General Assembly, gives some interesting facts about the Asheville Normal and Collegiate Institute for the higher education of young women. It is located at Asheville, N. C., and is under the management of the Woman's Executive Committee of the Board of Home Missions. The spacious building will accom-

modate 250 pupils. It is heated with hot water, lighted with gas, furnished with hot and cold baths. As in the case of the famous Mt. Holyoke School and Mr. Moody's at Northfield, all the pupils are expected to share in the work of the household. The aim of the Institute is to provide solid and thorough training in each department. Its paramount object is the development of Christian character. Last year was the first of its history, when it enrolled 138 pupils.

CONGREGATIONAL ALTRUISM.

The following, taken from the *Sydney Presbyterian*, indicates the drift of earnest thought. "In the good time coming Congregational altruism will be the rule. A Christian congregation will think itself unworthy of the Christian name if it does not love its neighbor as itself, and so fulfill the law of Christ. It will not consider its duty done until it pays as much for the salvation of its neighbor as for its own salvation. The rule will be—one minister, one missionary."

In view of the article on Brook Farm in this issue, the following from the *Boston Commonwealth* will interest our readers.

"A member of the famous Brook Farm company died last week at Minneapolis at the age of seventy-one. This was Benjamin F. Clark, who moved to Washington after the breaking up of the farm, and was mobbed there in 1856 for unfurling a Fremont and Dayton flag, the first to float in the breeze south of Mason and Dixon's line. In 1884 Mr. Clark moved to Minneapolis."

I do not believe a Christian profession is to be worn as a cockade nor is it to be hidden away in a cellar. It is to come into the first-floor rooms and to be lived out in a city life.—*Ex-President Harrison.*

THE
HISTORY
OF THE
LIFE AND ACTIONS
OF
ADM. CHRISTOPHER COLUMBUS
AND OF HIS
DISCOVERY
OF THE
WEST INDIES
CALL'D
THE NEW WORLD,
NOW IN POSSESSION OF HIS CATHOLIC MAJESTY.

WRITTEN BY HIS OWN SON D. FERDINAND COLUMBUS.

CHAPTER VII.—CONTINUED.

And *Strabo* in the first Book of his cosmography, says, the Ocean encompasses all the Earth; that in the East, it washes the Coast of *India* and in the West, those of *Mauritania* and *Spain* and that of the vastness of the Atlantick did not hinder, but they might soon sail from the one to the other upon the same Parallel. The same he repeats in the Second Book. *Pliny* in the Second Book of his natural History, *Chap* III adds, That the Ocean surrounds all the Earth, and that the extent of it from East to West, is from *India* to *Cadiz*. The same Author Book the 6th *chap* 31, and *Solinus chap* 68 of the remarkable things in the world, say, That from the Islands *Gorgones* supposed to be those of *Cabo Verde*, was forty days sail on

the Atlantick Ocean, to the Islands *Hesperides*, which the Admiral concluded were those of the *West-Indies*, *Marcus Polus Venetus* and *John Mandeville* in their Travels say, They went much farther Eastward, than *Ptolemy* and *Marinus* mention, who perhaps do not speak of the Eastern Sea; yet by the account they give of the East, it may be argued, That the said *India* is not far distant from *Africk* and *Spain*. *Peter Aliacus* in his Treatise, *De imagine mundi*, chap 8, *De quantitate terrae habitabilis*, Et *Julius Capitolinus*, *de locis habitabilibus*, and in several other Treatises, say, That *Spain* and *India* are neighbors Westward and in the 19th chapter of his cosmography, he has these Words: according to the Philosophers and *Pliny*, the Ocean that stretches between the Western borders of *Spain* and

Africk, and from the beginning of India Eastward, is of no great Extent, and there is no doubt but it may be sail'd over in a few days, with a fair Wind, and therefore the beginning of *India* Eastward, can not be far distant from the end of *Africk* Westward. These and the like Authorities of such writers inclined the Admiral to believe that the Opinion he had conceived was right, and one Mr. *Paul* Physician to Mr. *Dominick* of *Florence*, Contemporary with the Admiral, much encouraged him to undertake the said Voyage. For this Mr. *Paul* being a Friend to one *Ferdinand Martinus* a Canon of *Lisbon* and they writing to one another concerning the Voyages made in the time of King *Alfonso* of *Portugal* to *Guinea*, and concerning what might be made Westward; the Admiral who was most curious in these affairs, got knowledge of it, and soon by the means of *Laurence Girardi* a *Florentine* residing at *Lisbon*, writ upon this Subject to the said Mr. *Paul*, sending him a small Sphere, and acquainting him with his design. Mr. *Paul* sent his Answer in *Latin* which in English is thus.

CHAPTER VIII.

A Letter from Paul, a Physician of Florence, to the Admiral, Concerning the Discovery of the Indies.

TO CHRISTOPHER COLUMBUS, PAUL THE PHYSICIAN WISHES HEALTH.

I PERCEIVE your Noble and Earnest desire to sail to those Parts where the Spice is produced; and therefore in answer to a Letter of yours, I send you another Letter, which some days since I writ to a Friend of mine, and Servant to the King of *Portugal* before the Wars of *Castile*, in Answer to Another he writ to me by his Highnesses order, upon this same Account, and I send you another Sea Chart like that I sent him, which will sat-

isfy your demands. The Copy of that Letter is this.

To Ferdinand Martinos Canon of Lisbon Paul the Physician wishes Health.

I Am very glad to hear of the familiarity you have with your most Serene and Magnificent King, and though I have very often discoursed concerning the short way there is from hence to the *Indies* where the Spice is produced, by Sea, which I look upon to be shorter than that you took by the Coast of *Guinea*: yet you now tell me, that his Highness would have me make out and demonstrate it, so as it may be understood and put in Practice. Therefore tho' I could better show it him with a Globe, in my hand, and make him sensible of the Figure of the World: yet I have resolved to render it more easie and intelligible to show this way upon a Chart, such as are used in Navigation; and therefore I send one to his Majesty, made and drawn with my own hand, wherein is set down the utmost bounds of the West from *Ireland*, in the North, to the furthest part of *Guinea*, with all the Islands that lie in this way; opposite to which Western Coast is described the beginning of the *Indies*, with the Islands and Places, which you may go, and how far you may bend from the North Pole towards the Equinoctial, and for how long a time; that is how many Leagues you may sail before you come to those Places most fruitful in all sorts of Spice, Jewels and Precious Stones. Do not wonder if I term that Country where the Spice grows West, that product being generally ascrib'd to the East, because those who shall sail Westward, will always find those Places in the West, and they that Travel by Land Eastward, will ever find those Places in the East. The Straight Lines that lie lengthways in the Chart, show the distance there is from West to East, the others cross them, show the difference from North

to South. I have also mark'd down in the said Chart, several Places in *India*, where Ships might put in upon any Storm or Contrary Winds, or any other accident unforeseen. And moreover, to give you full information of all those places, which you are very desirous to know; you must understand that none but Traders live or reside in all those Islands and that there is there as great a Number of Ships and Sea-faring People with Merchandise, as in any other part of the World, particularly in a most noble Part called *Zacton*, where there are every year an Hundred large Ships of Pepper loaded and unloaded besides many other Ships that take in other Spices. This country is mighty Populous, and there are many Provinces and Kingdoms and innumerable Cities under the Dominion of a Prince call'd the *Great Cham*, which Name signifies King of Kings who for the most part Resides in the Province of *Cathay*. His Predecessors were very desirous to have Commerce, and be in Amity with Christians; and 200 years since, sent Embassadors to the Pope, desiring him to send them many Learned Men and Doctors to teach them our Faith; but by reason of some obstacles the Embassadors met with, they returned back without coming to *Rome*. Besides there came an Embassador to Pope Eugenius IV, who told him the great Friendship there was between those Princes their People and Christians. I discours'd with him a long while upon the several matters of the Grandeur of their Royal Structures and of the Greatness, Length and Breadth of their Rivers and he told me many wonderful things of the multitude of Towns and Cities founded along the banks of the Rivers and that there were 200 Cities upon one only River, with Marble Bridges over it of Great Length and Breadth, and adorn'd with abundance of Pillars. This country deserves as well as any other to be discover'd; and there may not only be great

Profit made there, and many things of Value found, but also Gold Silver all sorts of Precious Stones, and Spices in abundance, which are not brought into our Ports. And it is certain that many wise Men, Philosophers, Astrologers, and other Persons skill'd in all the Arts, and very ingenious, govern that mighty Province, and command their Armies. From *Lisbon* directly Westward there are in the Chart 26 Spaces, each of which contains 250 Miles to the most noble and vast City of *Quisay* which is 100 Miles in Compass, that is 35 Leagues; in it there are 10 Marble Bridges: The Name signifies a Heavenly City, of which wonderful things are reported, as to the ingenuity of the People, the Buildings and Revenues. This Space above mentioned is almost the third part of the Globe. This City is in the Province of *Mango*, bordering on that of *Cathay*, where the King for the most part Resides. From the Island *Antilia*, which you call the seven Cities and whereof you have some knowledge, to the most noble Island of *Cipango*, are ten spaces, which make 2500 Miles, or 225 Leagues, which Island abounds in Gold, Pearls, and Precious Stones; and you must understand, they cover their Temples and Palaces with Plates of pure Gold. So that for want of knowing the way, all these things are hidden and conceal'd, and yet may be gone to with safety. Much more might be said, but having told you what is most Material, and you being Wise and Judicious, I am satisfied there is nothing of it, but what you understand. and, therefore I will not be more Prolix. Thus much may serve to satisfy your Curiosity, it being as much as the shortness of time and my Business would permit to say. So I remain most ready to satisfy and serve his Highness to the utmost, in all the Commands he shall lay upon me.

FLORENCE, June 25, 1474.

(To be Continued).

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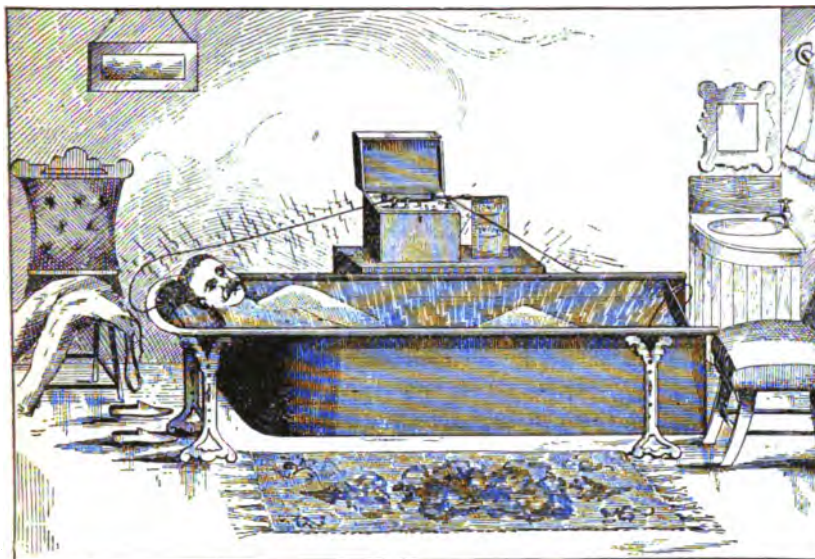
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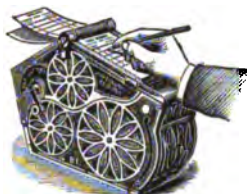
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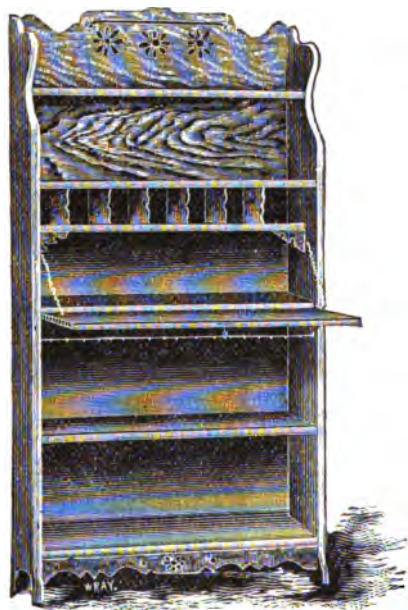
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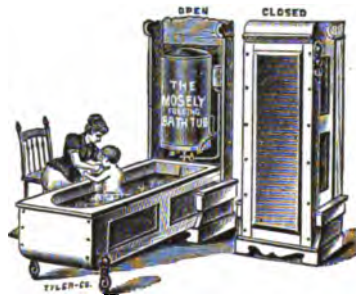
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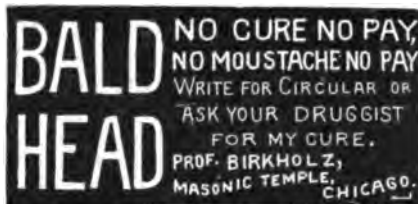
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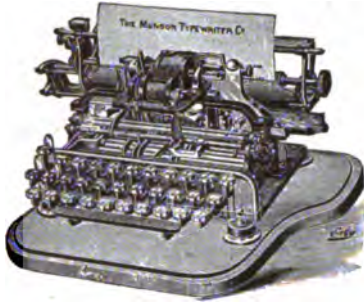
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HULL HOUSE—ONE OF THE CHICAGO UNIVERSITY SETTLEMENTS.

1893.

A Monthly Record of Whatever is Worth Remembering.

OCTOBER.

THE

ALTRUISTIC

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Monthly

Illustrated



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CONTENTS FOR OCTOBER.

THE MONTHLY ROUND-UP	- - - - -	137
Law and Politics, The Other Side, Safety Spots Again, The World's Fair, Theaters Invaded, The Parliament of Religions, Some Comparative Statistics, To Unify the World, What to Read.		
JOHN CRERAR—A CHARACTER SKETCH	- - - - -	143
BY THE EDITOR.		
WINNOWINGS	- - - - -	148
Extracts from, and comments on, some articles in <i>The North American Review</i> , <i>Atlantic Monthly</i> , <i>Arena</i> , <i>Harpers</i> , <i>Our Day</i> , <i>Godey's</i> , <i>The New World</i> , <i>Eclectic</i> , <i>Lend a Hand</i> , <i>The Cosmopolitan</i> , etc.		
HULL HOUSE—A CHICAGO UNIVERSITY SETTLEMENT	- - - - -	162
BY "THE CORNER" EDITOR.		
AMONG THE WEEKLIES	- - - - -	170
Gleanings from <i>The Ram's Horn</i> , <i>Interior</i> , <i>Standard</i> , etc., etc.		
THE IDOL OF GERMAN SPECTACLES	- - - - -	171
THE EDITOR IN <i>The Journal of Education</i> .		
ELEMENTS OF SUCCESS	- - - - -	175
BY THOMAS KANE.		
BOOK REVIEWS	- - - - -	176
CURRENT EVENTS	- - - - -	178
THE ALTRUIST'S CORNER	- - - - -	179
YOU AND I	- - - - -	181
THE LIFE OF COLUMBUS	- - - - -	183
Written by his son, D. FERDINAND COLUMBUS.		
SOME ARTICLES IN THE MONTHLY MAGAZINES AND REVIEWS	- - - - -	v

ENTERED AT CHICAGO POSTOFFICE AS SECOND-CLASS MATTER.



John Crook

THE ALTRUISTIC REVIEW.

VOL. I.

OCTOBER, 1893.

NO. 4.

THE MONTHLY ROUND-UP.

The financial depression which passed so swiftly over the land a little while ago, has left in its wake a constantly accumulating mass of crime. Train robbers have committed their depredations right at our very doors. Chicago has been the center of operations for many gangs of these human parasites. Idleness breeds vice as a cesspool does microbes.

Leisure under certain circumstances gives birth to composers, artists or poets; that it is a source of crime is a truism which needs no demonstration. Prevention is to be found in work, unfortunately work for all does not abound. The Chicago police, however, have had ample opportunity to keep busy—some of them have kept rather busy winking at misdemeanor.

LAW AND POLITICS.

Laws have been framed for the welfare of the people. They have not been enforced. Some time ago in these pages we called attention to the law against the open saloon on Sunday, and yet in Chicago and throughout the State of Illinois there are thousands of saloons and tippling places which do not pay the slightest regard to that law. There is no attempt made to punish the offenders.

A man who would take a loaf of bread from a State street restaurant would pay the penalty of his crime by service in the state prison. There is this distinction between the two classes of offenders. *The man who steals a loaf of bread is no factor in politics, and the saloon-keeper is.*

It is a burning shame that so often the men sitting in high places are so devoid of any true conception of honor that they tolerate all manner of lawlessness, if it only helps them on toward the goal of their ambition. Never was true patriotism in our American cities at such low ebb as it is today. Anything to win power and position, and a crowd of foolish mortals are always ready to hasten to pay obeisance to the successful man without going much into the details as to *how* he became successful.

Senators inflate themselves with selfism until their vision of perception sees no constituency but *self*. They forget that, in the name of all that is honorable and patriotic, they are the representatives of the people and that their highest duty is to conserve at all times the best interest of the nation. We shall soon be asking ourselves if a senate of wealth, which represents a constituency of corporations rather than the interest of the people at large, is not as useless as the "useless House of Lords."

THE OTHER SIDE.

There is another side, however, which should not be lost sight of. The world is full of good men, no matter how evanescent, impalpable, chimerical or unreal the word honor may be to the many, these know its deeper significance, and they will be found ready to devote their wealth and their energies to the purifying of our public life.

SAFETY SPOTS AGAIN.

I have referred to such centers as the Cooper Institute as "national safety spots." That one of these which comes home to us more than any other is "The Armour Institute" in this city. Its doors have been thrown open to 650 students, the limit of its present capacity. Some 600 applicants have been refused. It was felt that they could be accommodated elsewhere. Among all that 600 "not one was turned away because of poverty." That is something to be proud of indeed. New additions have been made to the teaching force; a new department has been added—the "School of Architecture," and the work which began last month is moving along nicely. I was especially interested in the department of the Domestic Arts. Here girls are taught how to make their own clothes, how to cook food properly, and to do the thousand and one things which are incumbent so often upon the woman of to-day.

"And what," I asked, "is done or said to give girls higher ideals of life, as they master all these domestic arts? There is a false pride, for example, about going out to work in the kitchen. Do you do anything which will help the girls to feel that that sort of work is just as honorable as standing behind a counter to wait on customers?" I was assured that that was felt to be a part of the duty of the instructress. There is great hope for the future clustering about these institutions. There is yet one great need, in this country, for which I wish Dr. Gunsaulus would attempt to make some provision—a school for journalists. I know there is a great prejudice against "making journalists." This prejudice should be crushed out. If there is one need in this land which deserves consideration above another, it is that of trained journalists; men with a high sense of honor and manhood, men who will instil into journalism new and purer life, and in-

vigorate it with right conceptions. Will the Institute or the Chicago University take it up?

THE WORLD'S FAIR.

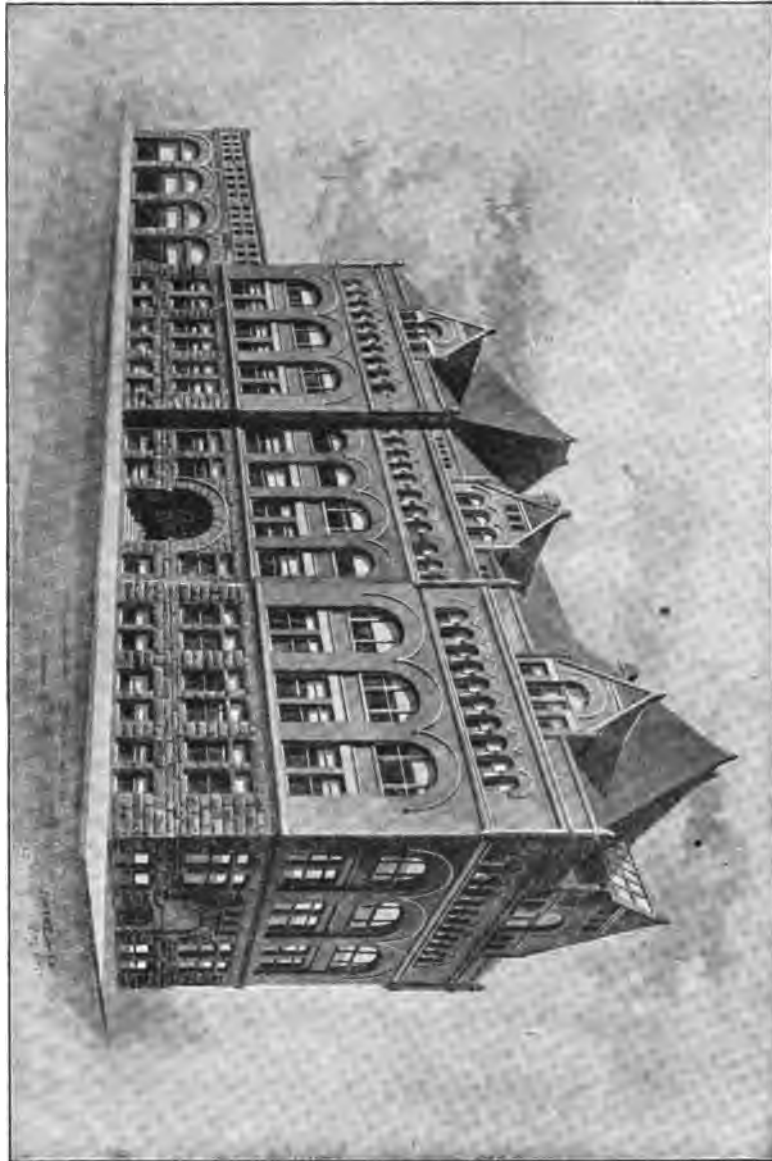
Another fortnight and the Columbian Exposition will have passed into history. Whatever has been our appreciation of its worth, time will serve only to highten it. All who have had the opportunity of gleaning from this great school of learning will become preachers and teachers. Much honor is due those business men, who have during these six months kept careful and patriotic "watch in the light house." Summer homes have remained closed, for the Chicagoian felt that duty demanded his presence here. Clergymen have forgone the usual summer vacation, prompted by the higher calls to stay and do what they could for their people and their guests. All this is to the credit side of Chicago.

THEATERS INVADED.

Mr. Moody and his co-laborers are doing a great work. For some time a noon-day session has been held each week day in Central Music Hall. Sundays the theaters are invaded, and Mr. Moody's inroads are progressive. Some four or five of the leading theaters are now occupied by him and his lieutenants each Sunday. Over 60,000 people have in one single day listened to the gospel as presented by Mr. Moody's workers. Add to this army another hundred thousand who make up the regular attendance upon church services in the city, and you have some sort of a basis from which to estimate the power of the Christian element in our midst. If only the same push and energy characterized Christian endeavor that does our business life, a quick revolution for good would result speedily.

THE PARLIAMENT OF RELIGIONS.

The World's Parliament of Religions is over. Somehow, in spite of all the evil in it,



THE ARMOUR INSTITUTE.

and which will spring from it, I believe a great work has been done. We should not have any fears when it comes to comparing our Christianity with any other system of religion. If it cannot stand the test we need to find its weak points and strengthen them. No system of ethics at all approaches that which the life of Christ and the teaching of the New Testament gives us. We shall continue to make that the basis of our lives until there comes to us a newer revolution which is better. We are glad to be able to come in closer contact with the oriental religions. We may be better able to see that *all* that is bad in their countries is not wholly due to their religions. How unjust it would be to say that the evils of America were due to Christianity—and yet many of our evils do not exist apart from our civilization. In so far as any system helps man to a truer conception of life it has at least some part of the truth in it. It is the mission of the English-speaking race to help other nations to get more of the truth. What a pity that most of us as soon as we catch one gleam of the truth at once jump at the conclusion that we have found it all, and go about preaching it to the world. May we learn to see all sides and every phase of truth. The *Interior* thus sums up the results of the Parliament:

"Among the results of the Parliament of Religions these may be noted. No anti-Christian faith has offered to lay its sacred Scriptures beside the Bible for comparison; no contrasted creed, however it may boast of righteousness, has proposed a single new ethical conception not found in Christianity; no philosophy has offered to us a nobler conception of God than that we have obtained from the Old and New Testaments; no hope richer and more consoling has been suggested than the hope of an immortality of holiness, and no religion has presented to us a record of such continuous and tender self-sacrifice

as that of the Christian believer. And it is especially noticeable that most of the men who eulogized alien faiths are those who personally owed their intellectual quickening and their morals both to contact with Christianity."

SOME COMPARATIVE STATISTICS.

I am very glad to give herewith a table of statistics, which has been carefully collected by Mr. John Visser, the present secretary of the "Illinois Conference of Charities and Corrections." There is a great deal in these figures which will make the thoughtful man think. This institution of which Mr. Visser is the secretary is a sort of a clearing house for the charitable organizations of the state. There is a great field for good before it. The hand-book "Chicago Charities" is full of timely and useful information. There is need now for an organ which will bring all these different forces into perfect unison and combined effort for the accomplishment of the aims before them. I trust the "Corner Editor" will, in the near future, edit and annotate a list of these organizations for the Altruist Corner in this REVIEW.

TO UNIFY THE WORLD.

As these lines are being written, the "Christian Alliance" is doing what it can in its sessions at the Art Institute for "the furtherance of religious opinions, with the intent to manifest and strengthen Christian unity and promote religious liberty and coöperation in Christian work without interfering with the internal affairs of the different denominations." I trust much good will come from this session. We have not yet arrived at that stage of development which allows us to throw aside our petty prejudices and our holding fast to bits of truth making ourselves believe we have found it all. We can however coöperate for good. Does not Mr. Stead's idea of the Civic Church cover the ground pretty well. "The fundamental idea of the Civic Church is that of the intelligent and fraternal

COMPARATIVE STATISTICS OF POLICE DEPARTMENTS, 1892, (Fiscal Year).

CITIES.	Popu- lation.	Off. cers.	* Ratio.	Number of Arrests.			* Ratio.	Arrests of Minors.			* Ratio.	Aver- age Cost of Ar- rests.	Cost of Dep't.	Stolen Property Recov- ered.	Percentage of In- crease (+) or De- crease (-) in Crime.
				Males.	Fe- males.	Total.		Males.	Fe- males.	Total.					
New York.....	1,850,000	3,728	2.01	65,425	19,073	84,498	45.6	9,688	865	10,553	5.09	\$59.70	\$5,045,468	\$972,329†	— .06
Chicago	1,438,010	2,726	1.89	72,170	17,663	89,833	62.4	14,150	1,850	16,000	11.1	28.79	2,085,043	319,306	+ 20.
Philadelphia**	1,046,964	1,904	1.8	47,143	5,101	52,244	50.5	.....	.....	.....	.....	~\$8.59	2,043,246	153,306	— .45
Boston	**448,477	874	1.9	42,741	5,723	48,463	108.	4,376	366	5,470	12.19	24.00	1,163,401	238,200	+ 22.
Cincinnati.....	**296,908	478	1.6	13,706	2,511	16,217	54.6	3,051	454	3,535	11.9	20.90	435,134	46,845	+ 13.
St. Louis	500,000	800	1.6	13,786	4,137	22,933	45.8	3,866	1,287	5,108	10.20	.....	.....	36,196	+ 9.61
Milwaukee	250,000	284	1.	5,750	565	6,315	23.2	1,061	107	1,168	4.67	33.33	223,572	16,613	— 5.06
Omaha	150,000	91	.60	6,633	874	7,507	50.6	.....	.....	197	1.31	12.76	95,346	14,785	+ 3.02
New Orleans ..	**241,995	313	1.2	17,005	4,807	21,812	90.	2,374	669	3,043	12.15	8.90	194,417	.....	— .88
San Francisco.	350,000	456	1.5	24,157	4,289	28,417	81.	.....	.....	.....	.....	21.88	607,733	32,320	+ 19.
Kansas City...	150,000	173	1.15	.....	.....	3,546	36.9	.....	.....	.....	.....	26.86	160,000	13,700	.....
Minneapolis ..	200,000	200	1.	5,231	745	5,986	29.8	.....	.....	600	3.	41.80	249,769	76,000	+ 12.50
Average...			1.50				56.7				6.61	26.08	Per Capita \$1.93		+ 8.91

* Ratio to Population on a Scale of 1,000.

** U. S. Census, 1890.

† Lost and Stolen.

Per Capita cost in Chicago \$2.11; in New York \$2.72.
\$7,131 Convicted and 41,910 Discharged in Chicago.

coöperation of all those who are in earnest about making men and things somewhat better than they are to-day." Of course there must be organization and progressive work if anything is to be accomplished.

Work along these lines crops out again and again during these later days. As a bond of Religious Union this motion was adopted in one of the side sessions of the Parliament of Religions. "Recognizing all humanity as one family, we welcome the light from every source and earnestly desire to grow in knowledge of truth and the spirit of love, and to manifest such growth by helpful service." I shall heartily coöperate with movements looking towards organized effort against whatever degrades humanity.

WHAT TO READ.

It is not out of place in this monthly record to say something about what sort of literature ought to come into the home. A few dollars invested in a good book or a clean periodical which suggests, or to any extent arouses, a desire for the realization of higher ideals, will bring higher returns than bank stock. There is nothing more helpful or inspiring to a boy or girl than the record of a life which, beginning much as their own, has by perseverance and energy won an enviable place among men. The lives of Cooper, Lincoln or Garfield will in a half century *make* more men than all that a half dozen of our most popular writers ever wrote. We are flooded with bad literature, and many a mother is so overjoyed to find her son sitting over a book that the chances are she does not trouble her head to find out what he is reading. Yellow-covered books

breed criminals. Dirty papers by their records of crime give birth to train robbers and theft of every description.

General Lew Wallace a little while ago said: "The influence of literature for good is only equalled by its possible influence for ill. The saddest thought, I think, that can torture a man in his dying moments is that he has left in his books a legacy of evil that may go on piling up a compound interest of iniquity into coming ages." But the writers are not a few who sell themselves by catering to a popular whim, which brings them ample returns financially. Another tendency of present literature, says Mr. Wallace, is that it is so often inclined toward unbelief. "And yet why should this be so? Why should the study of literature or of science result in the unsettlement of our belief? Can one look around upon the world and fail to acknowledge that it must have had a maker? Is it possible to be brought face to face with the crime, the degradation of the sons of men, and not be convinced of the necessity of a Saviour. Are we blind that we see day after day the repeated miracle of our own existence and yet deny the boundless love of God? . . . I tell you the religion of the future will be the religion of Christ. The further I tread along life's sad highway the more firmly convinced I become of the divine origin of Christianity. With the music of the waves of eternity's shoreless seas sounding more loudly in my ears, I humbly bow my head and, with reverent love, whisper 'I believe in God.'"

JOHN CRERAR—A CHARACTER SKETCH.

I have often essayed to grasp some true conception of Chicago by attempting to personify its past, present and future. Such an endeavor is no playful pastime. It has, however, much about it which is fascinating. There is an innate tendency in us to seize upon a part of a truth, construct a theory, and then hold tenaciously to it. We may or we may not live long enough to find that we are in the wrong.

From such vantage ground are we constantly misjudging our friends, and by the same sophistry falling into a misapprehension of the forces in our environments, and losing sight of any true conception of the signs of the times in which we live.

A FORCE IN OUR CIVIC LIFE.

The purpose of this character sketch is to point out one only of the forces at work in our civic life. It may be least among them all; it is probably one of the greatest. At any rate, it will help us to a right notion of things when we come to consider the many contingent forces which enter into the growth and development of a great city. In the scientific solution of the later sociology, Chicago will play no mean rôle.

In the constant turmoil of commercial activity which has found fuller and more forcible expression here than in any other city of the world's history, much of that which is more vital in the city's growth has been overlooked.

Comparatively few, and I say it advisedly, even of the residents have kept in touch with that phase of our civic life which will be the distinct and distinguishing feature of the Chicago of the next century. Those who have the philanthropic inclination strong enough in them have kept in close relation

with the many charitable forces at work in the city. There is need for a wider dissemination of these facts. This inner life, if I may so term it, has already assumed proportions which deserve wider recognition; and in the coming years it may be said of more than one of our citizens that, "The grave has opened to receive not a poet, nor a statesman, but a friend. He lived in a gold-seeking city but without being devoted to money; he lived in a restless community without being robbed of the leisure demanded by books and art and social life; he became rich without becoming proud; he passed along amid all the evils of a city without becoming injured by a wrong or a vice; he moved in the scenes of festivity and fashion without ever wandering away from his God."

This was the tribute that Professor David Swing paid to his friend, the late John Crerar, the subject of this sketch.

THE PARENTS COME TO AMERICA.

There is a tradition in the Crerar family that one of the ancestors of that name was one of the seven hundred and fifty who came over with William the Conqueror. Be that as it may, it was something of that same indomitable spirit no doubt that moved young Crerar and his brave girl wife to leave the old native hills of Scotland, with all the associations of sweet childhood days, to seek a new home in the new world. After their arrival in New York two sons were born to them. During the infancy of the younger, with whom this sketch has to do, the father died.

JOHN CRERAR BORN IN NEW YORK, 1827.

John Crerar (born 1827) then, grew up under the careful supervision of a Scotch mother of the strictest Presbyterian type.

So deeply were the essentials of Christian belief and the conduct of life inculcated upon his mind during these early years, that during a long commercial life of great activity he never varied from them. His education was obtained both from public and private schools. He entered at the age of eighteen years upon the career in which he became so eminently successful. After some years in the New York house, of which Mr. Boyd, his step-father, was the manager, he was sent to Boston in the interest of the firm, where he remained for one year.

HE COMES TO CHICAGO.

He was about thirty-five years of age when he came to Chicago in 1862. He joined J. McGregor Adams in purchasing the Chicago branch of the firm with which each had been associated in New York. Their business venture proved a successful one, and later we find Mr. Crerar one of the directors of the Pullman Palace Car Company, and a stockholder and director in many other companies.

During his business career he found investment rather in stock companies than in real estate. He became largely interested in railroads, was the senior partner in the house of Crerar, Adams & Company, and during the later part of his life invested largely in the iron and steel interests. He was wont during his mother's life-time to refer to New York as his home, but after her death the great tie that had held him to that city was severed. From that moment he felt himself to be an integral part of the civic life of this city, and constantly studied the city's development in order that he might place whatever returns came in from his investments to the greatest advantage to the constantly increasing population of Chicago.

HIS EXCUSE FOR EXISTENCE.

In these character sketches I do not aim to put any special emphasis upon what the world to-day may call a man's chief character-

istics. My first question always is, Did the individual himself have in his own mind any clearly defined excuse for his own existence, if so, what was it? And the next is: What had it to do with humanity, and in what way?

From the standpoint of this REVIEW, that person who has lived without utilizing his talents, be they few or many, to the good of some one about him, or toward the development of something which has to do with human progress, has perverted the object of his existence and wasted a life.

WAYS OF TURNING THE COMMERCIAL INSTINCT FOR THE GOOD OF HUMANITY.

There are two ways by which a man gifted with what may be called the commercial instinct can live an altruistic life. Each has its own advantages and some disadvantages. The first, and that which evidently brings the greater returns to the altruist, is to devote largely his wealth *during his life-time* toward putting in motion forces making for the betterment of humanity. The second is, when the individual feels his commercial instinct to be a trust which he is to utilize during his life-time in collecting and accumulating funds which shall be administered so as to do the greatest good, after his own part of the mission is done.

Any one who follows this plan must of necessity lay himself open to the charge of having had no higher motive than the accumulation of wealth, and leaving his money, simply because he could not take it with him. Fortunately such cases are not frequent. This century is developing a much higher type of manhood.

In John Crerar's life and death we have something of a combination of the two plans. Although, as we shall see further on, he felt that he could accumulate better than he could administer, and so, strictly speaking, he would fall under the second group which I have mentioned. But any one with the

higher altruistic sense could not ignore either system of giving, no matter what his favorite plans or hobbies might be.

So Mr. Crerar was one of those who gave constantly during life. In a very quiet way, for he wanted no popular applause from the public for what he did.

In preparing this article I went from one to another of his friends, and said, "What can you say of Mr. Crerar? Did he ever give any motive as to why he was so industrious in the accumulation of wealth?"

SOME PERSONAL CHARACTERISTICS OF
MR. CRERAR.

I learned that his life had been simple, there was nothing ostentatious in his manner, nothing bombastic or grandiloquent in his nature, no extravagances in his tastes. He was temperate, and a non-smoker. He was a bachelor, and regular in his habits. He was very fond of social life, and had a host of friends. He was some time president of the Mercantile Library Association of New York. He took keenest interest in the work of the Chicago Historical Society, to which he left twenty-five thousand dollars, and he was a strong supporter of the Chicago Literary Club, to which he left ten thousand dollars. Moreover, he was faithful in all his church duties. He was a man of strongest convictions, and they were backed up by a high sense of duty and a deep conscientiousness of right. "No shadowy or uncertain lines lie between respectability and the disreputable; there is a wide gulf between them, and no man can step outside the line of strict respectability and still be received in good society."

He was deeply attached to his mother, his affection for her touching and reverent. The words which Christ said of the woman who came with an alabaster box of precious ointment, to anoint him for his burial, formed the simple inscription for her tomb: "She hath done what she could."

HIS ACQUAINTANCE WITH THACKERAY.

Mr. Crerar had been instrumental in having Thackeray come to this country, and had among his effects a token of the great writer's friendship. Thackeray had written from London: "I shall never be able to do for you what you have done for me, but I and the girls, whose future life you have helped to make comfortable, propose to remember for many a long day the cordial welcome and aid you gave me."

In my work of reading and interviewing I sought for some personal expression of a motive on the part of Mr. Crerar. I reviewed again and again the events of a busy life. I weighed all that was said by his friends, and there was nothing but what was in praise of a philanthropist who had merited it.

"In a partnership of thirty-five years," said Mr. Adams, "we never had a quarrel, nor an unkind word. He was a big-souled generous man, liberal in all things, and one whose friendship was a thing to be prized and to be proud of. He was a philanthropist of the noblest type, and did much good in a quiet way." It was subsequently learned that when Mr. Crerar and Mr. Adams went into partnership, an agreement was drawn up for *one year*. No other agreement was made during the long partnership, such confidence had the two men in each other. In these days when a son not infrequently wants to bind his own father up in "writings," and the best of friends must sign in black and white, it is decidedly refreshing to find such a case of trust and implicit confidence.

"If there ever was an altruist," said Mr. Norman Williams, one of his executors, "he was one; almost nine-tenths of his checks during his lifetime were for charities, and the will which he made will furnish you with the key to his whole life."

"He was," said Colonel Huntington W. Jackson, "a philanthropist in the highest and

truest sense, broad in the bestowal of his gifts, and liberal with his means when convinced that the application was for the accomplishment of a worthy object. He never thought of himself other than as the trustee of the wealth which he was accumulating."

All this was in perfect harmony with what I was seeking, and yet I had had no statement from anyone that Mr. Crerar had had in mind any specific object to which he would devote his wealth.

He was a genial man, pleasant to his employés. Was fond of that social intercourse which finds its best expression at a good dinner. In no sense whatever was he hedonistic. He appreciated women and enjoyed their society. He had a decided vein of humor, was a good storyteller and knew how to appreciate a joke. He had never traveled extensively outside of his own country. Twice only he made the trip across the Atlantic. He was so much attached to the city that he seldom went into the country. So much did he endear himself to those with whom he came in contact that Professor Swing wrote: "A group of men and women of fashion remained at home in the name of a sad, devoted memory. No ties of blood held them; for the dead man left no relatives to whom mourning would have been a duty; but the ties of kind words and kind deeds bound heart to heart, and made the bonds of blood or marriage to be no longer needed as causes of grief. Association refined, human, Christian and long continued had made brothers and sisters out of the members of a hundred families."

Another had said: "He was a gentleman in all that that word means."

I had learned enough to convince me that John Crerar was an altruist, but I still clung to what seemed to me so essential in making the evidence full-rounded and incontrovertible—some expression at some time from him

which would show that he had definite objects before him which served as a stimulant to his endeavors.

THE WILL.

I picked up the will again. It began: "In the name of God, Amen"; and I ran through the fifty-two paragraphs of that wonderful document, which I had learned (its technical paragraphs excepted) he had carefully written out in pencil himself. It bore from beginning to end *internal* evidence of years of thoughtful concern and careful investigation. Let us see if this is not true. His cousins were each given twenty thousand dollars, his second cousins ten thousand, and his third cousins five thousand dollars. Then there were the bequests to his friends, his partners and his esteemed pastor, prompted by high ideals of friendship.

To his church (the Second Presbyterian) he gave one hundred thousand dollars, and another hundred thousand as an endowment for the missions in connection with the church. Among his fifty-thousand-dollar legacies were those to the Chicago Orphan Asylum; the Chicago Nursery and Half Orphan Asylum; the American Sunday School Union; the Chicago Relief and Aid Society; the Illinois Training School for Nurses; the Chicago Manual Training School; the Presbyterian League of Chicago; the Old People's Home; the Chicago Home of the Friendless and the Young Men's Christian Association of Chicago. Then there were twenty-five-thousand-dollar bequests to his mother's church in New York; the Chicago Historical Society; the Chicago Presbyterian Hospital; St. Luke's Free Hospital and the Chicago Bible Society. Other similar organizations received ten thousand dollars each. The intimate knowledge as well as the keen interest he took in charity needs no greater proof than is found in the distribution of his bequests. He was not a man to blunder, or give without

first having satisfied himself as to the worthiness of the institutions toward the maintenance of which he contributed. No man in Chicago was more thoroughly conversant with the city's needs along these lines.

But it is in the fiftieth article of his will that we will find that the man must have had long in mind some definite scheme of doing the most possible good with the means entrusted to his management during life. In this article he gives the remainder of his fortune, estimated at over two millions, toward the founding and endowment of a free public library in Chicago. "I desire the books and periodicals selected with a view to create and maintain a healthy moral and Christian sentiment in the community, and that all nastiness and immorality be excluded. . . . I mean that dirty French novels and all skeptical trash and works of questionable moral tone shall never be found in this library.

"I want its atmosphere that of Christian refinement, and its aim and object the building up of character."

There was still one more pilgrimage to make before summing up adequately the final estimate of Mr. Crerar's life, and that was to the home of the pastor whom he had loved and honored, and to whom he had gone time and again, no doubt, for consultation. The Rev. Dr. McPherson was not only his pastor but one of his most intimate friends. It is an admitted fact, and one which is recognized by a successful business man, that the money-maker makes life largely a failure unless he takes into his confidence one who is capable of acting as his spiritual adviser.

My first question was a repetition of the one I had always asked before: "Did Mr. Crerar ever express to you that he had a *definite aim for good* in pursuing a successful business career? There is no question in my own mind, the evidence is preponderant; enough is found in the will, but if he ever

referred to any such thing I wish to make mention of it in this sketch of his life." From Dr. McPherson it was learned that he had long cherished the plan of founding and endowing a great hospital; but in the meantime the growing needs of the city were so well provided for that some other field of usefulness had to be sought. "It was," said his pastor, "for many years a matter which gave him great concern. He was constantly studying the growth and needs of the city, with the one thought in mind as to how he could best place the money of which he was the custodian so that it might do the greatest good to the greatest number. He considered himself an instrument in the hands of Providence; a trustee of all the funds which it was given him to accumulate. He believed thoroughly in his mission in life. The strongest evidence of this was seen in his every-day life. His rooms were comfortable, but plain. He never made any display of his wealth or indulged in luxuries because of it; he could not, for he did not believe it was right. He always had the conscientiousness that his gift was in a business way, and that others could better administer his talents' increase.

"His giving during life was always unostentatious. Every year he would come and consult me as to this part of his work, more than once has he given me *carte blanche* when I have presented some worthy cause to him. I never knew a year when his giving did not aggregate thousands of dollars. There were no very large sums at one time; ten thousand dollars probably being as much as he ever gave for one object at one time before his death.

"I never knew him to refuse to contribute to the support of anything which satisfied him as to the worthiness of its aim. You cannot emphasize too strongly the fact that he felt that his business ability was given him in trust."

When all prejudice and preconceived ideas are laid aside and we look at the life of John Crerar there is little to be found except that which calls forth admiration and emulation. The real facts of his life would fail to sustain any accusation of selfishness, should the thoughtless make such a charge against him. He had no relations nearer than first cousins, so that the claims of blood-relationship were not strong. He lived an unpretentious life, practicing the highest standard of business integrity. He was the embodiment of wholesome and healthful economy. His deep and sincere regard for his friends was a beautiful trait in his character. To no one had the word friendship a deeper signification.

HIS REVERENCE FOR LINCOLN.

One thing more deserves our consideration. Mr. Crerar always had the greatest reverence for Lincoln. The great Emancipator of men was a stimulus and an example to him, and it was in keeping with his whole life, when he set aside one hundred thousand dollars to erect somewhere in Chicago a statue to him who had lived a life "with malice toward none and charity for all," while request-

ing that a simple headstone mark his own resting place. The only reference to himself in his will is, "I ask that I may be buried by the side of my honored mother."

October 19, 1889, he died at the home of one of his best friends—Mr. Norman Williams. His life is too fresh in our memory to do it justice. Those who come after us will pay him greater tribute. The years will season and ennoble the world's conception of him. When that extensive library for which he has so amply provided is thrown open to an appreciative people, and within its walls are found hundreds, morning, noon and evening, assiduously gleaning for bits of knowledge which will enable them to realize in their own lives some higher and loftier ideals, then will the great work which John Crerar has done begin to tell as one of the positive forces for good among men. Truly this is an age of philanthropy, a period when humanity is approaching more nearly to the ideals which have been set before us for "that religion has most divinity which does most for humanity."

HAZLITT ALVA CUPPY.

WINNOWINGS.

NORTH AMERICAN REVIEW.

The September number of *The North American Review* is not up to the standard of that magazine. Reviews are too often made the vent for "fads" or "hobbies." Space is readily given to any promulgator of any of these things if by any means he has attained any considerable notoriety. The best article which merits notice from the vantage ground of this REVIEW is "The Lesson of Heredity," by Henry Smith Williams, M.D. He says:

"The scientific shibboleth of our time is heredity. The word is on everyone's tongue. Viewing a fallen fellow-mortal, it is quite the

fashion to shake one's head and say, 'Ah, heredity accounts for him; blood will tell.' And with this formula we are accustomed to measure our fellows, much as a clerk measures cloth. And lest there should be any doubt about the method, the man of science comes to our aid. 'Yes,' he says, 'you are quite right. Your formula expresses the universal principle of heredity. We word it a little differently, but the idea is the same. Like begets like, is the way we put it. It applies to every living thing in the world.' It is little wonder that so relatively simple, so true and so sweeping a proposition has

proved alluring. All universal formulas are so. But it should not be forgotten that a seemingly simple principle may become very complex indeed in its application. So it is here. Indeed, a stumbling-block of most alarming dimensions appears at the very outset if we attempt to apply the principle of heredity intelligently to any higher organism, in the fact that no parents are to be considered."

Strictly speaking, says the writer, consumption, insanity and heart disease are not hereditary. "Our inherent weakness or susceptibility of lungs, brain or heart—a tendency toward disease of these organs—may be transmitted, but not the diseases themselves." This being true, there is much hope for the offspring of consumptives. Care should be taken from early childhood to strengthen the lungs by vigorous and continuous exercise of the organs. I have often felt that even in the first stages cases of lung trouble could be cured by a little care. With all young people especially the tendency is ever to recuperate and build up the system. Nature is ready and willing, but the individual too often sits about without making effort, encouraging disease, rather than the recuperating processes of nature.

The function of heredity, according to Dr. Williams, is "the retention and transmission of tendencies. This function it performs with the most absolute impartiality." He maintains that heredity accounts for the sameness of the race, not its differences. His conclusion is really a strong plea for us to look after the little waifs of unfortunate parentage. "He has but poorly read the lesson who will attempt to definitely forecast the future of every human being. Only a false prophet could, in the name of heredity, deny all hope to the child even of the most depraved criminals. As it lies there in its cradle, even amidst the squalor of poverty

and vice, no one can deny that it is a sweet and innocent morsel of humanity; and if contemplation of its parents causes us to shudder for its future, we may obtain a vision equally valid and far more cheering by letting our mental retrospect extend to include the worthier members of a conglomerate ancestry. Of a certainty there are good tendencies as well as bad welling up into that nascent mind. Not improbable there are many evil currents sweeping in one direction nearest the surface, but rest assured there are deeper counter currents. Whether these deeper currents will ever reach the surface is a question that lies without the pale of heredity. That delightfully impartial verdict, 'Blood will tell,' conveyed all the message that heredity could bring. But *which* blood—the good or the bad? Heredity cannot answer. The decision rests with environment. Hence the fundamental mission of all social reforms that go to the heart of things must be to so mould the average environment of civilization that in a larger and yet larger percentage of cases the good blood rather than the bad in each newest generation shall be *made to 'tell.'*"

THE ECLECTIC.

The *Eclectic* for September contains an article on "The Future of Education," by Professor J. P. Mahaffy. His cry is against the machinery in present systems, and against examination taking the place of teaching. Present methods of University Extension, and he might have added the Chautauqua movement, based on the principle of reading up, and unaided by teachers mastering subjects, is not conducive to any thorough scholarship. "It leads us into the melancholy path of so-called progress. . . . It means the principle of average mediocrity, or, at all events, of docility, and the extinction of genius, if, indeed, it be possible for man to

extinguish that 'candle of the Lord.'" This tendency to destroy genius or the better development of mind is very much in line with something General Lew Wallace once said.* "The author of Ben Hur told me that one day he propounded this question to General Grant: Why have not more artists and literary men come out of West Point. They, as students, have every opportunity and occasion to develop any talent for either literature or art, both while they are students and especially after they go out and hold positions in the army. Why is it that there is scarcely ever a case of an artist coming from this famous school? The general said he did not know, and passed it off without further comment. The reason is evident, said Mr. Wallace. There can be no question but that some young men had natural gifts; some of them, unquestionably, young men of exceptional ability and some genius. *Then we must look for the fault in our system of education.* I believe our system has had almost an inevitable tendency to 'cook' all originality and genius; it makes machine men; and that our public school system or university training injures more men than it fits for the practical phases of life."

The writer in the *Electic* goes on to say: "Let us have teaching, and not examining; let us have men, and not machinery, for our educators; and let us not under the guise of democratic fair play saddle ourselves with a system of competition which seems to be designed expressly for the rich. For never was there a time when the intellectual prizes offered by our public service required so imperatively the outlay of capital to attain it."

The writer then informs his readers that while education is no panacea for all the ills

that flesh is heir to, there may be made some feasible suggestion towards the betterment of present systems. He would begin with the primary education. "Surely though we may specialize in higher education, and allow each pupil to work out what he chooses, or likes best; with the poorer and more ignorant classes it is imperative to choose for them what they ought to know, and to restrict our general system to something clear, definite and almost universally attainable. The plan which induces those who are only learning the three R's to believe that they are inferior to others, that their education is incomplete, that if they studied Latin, and French, and Euclid they would be happier and earn higher wages—this plan must conduce both to the bad and imperfect studies, and to much unreasonable discontent." Again, the writer says:

"The real way to promote happiness in any society is to raise a class, not to raise its best members out of a class. The best means for this great end I take to be the establishment of proper technical schools, which will teach the thinking members of any class, especially of the lowest, to do the work set before them more intelligently and thoroughly than before."

Along with teaching all people to read comes the greater responsibility of putting before them something worth reading. The establishment of free libraries will "avail but little until we can wean the people from reading for mental excitement in the daily press, or still more in that odious weekly press, which would have no existence were it not for murder, adultery, theft and calumny." It is thought by the uninitiated that universities and colleges give a man about all the knowledge it is possible to attain—a fallacy which is kept up by the empty swell-heads who put on wise looks, never say, "I don't know," and are ever ready to answer any interrogation or

* *Impressions of English and American Education*, in *The Journal of Education* (London). By Hazlett Alva Cuppy.

to discuss the most intricate metaphysical problems. "Not only can universities, or the highest liberal education, never embrace anything that should be known, especially the practical studies of life—they should even hamper the great old studies, in themselves a very excellent and acknowledged mental training, with appendages of novel origin and doubtful value?" While the writer believes in specializing to a certain extent, he insists "that every student who receives a liberal education must be taught a certain number of subjects, *whether he likes them or not*. To urge, as many do, that a boy ought only to learn what he has a taste for, is to throw an ægis over sloth and incompetence. The only thing boys generally have a taste for is for amusing themselves; many of them have a taste for mere idleness; only a very small minority have a taste for any definite serious pursuit, and if they have they will prosecute it under any circumstances."

His conclusions are worthy our consideration:

"The sum of the whole matter is, therefore, this: Let us distinguish clearly between technical and liberal instruction, even in the highest forms. To begin with, a combination of both at our public schools is perfectly wrong. If they really aim at a liberal education, let that be attended to, and upon the old and well-established principles which have furnished us with cultivated men for many centuries. To allow young boys or incompetent parents to select the topics which they fancy useful or entertaining is an absurdity. On the other hand, every effort should be made to have higher technical schools, not only efficient, but so managed that lads will learn good manners there, and may not be stamped with inferiority from a social point of view. To make mere technical education as refining as the other is no doubt impossible; but every effort should, nevertheless, be used to let

those whose lives compel them to accept this narrower course still feel the truth of the old adage that 'manners maketh man.' It is this which affords the strongest argument for having their schools in contact with our old universities, where the very atmosphere breathes a certain kind of refinement not easily attainable elsewhere. But whatever is done in that way, let us not be tempted to muddle the two together, and spoil both, for the sake of making our universities democratic and attractive to the masses.

True cultivation can never be cheap or hastily acquired! It must always require many years, and so far as our present methods can do it, a great deal of money also. It may yet be possible, not without ample endowment of the teachers, to make it cheap for the learners, though it is not easy to see how this can be done. But until human nature changes completely, cultivation cannot be hurried up, and this large demand upon time is in itself a grave item of expense. Instead of petting and pampering the masses, and pretending to them that they can attain anything by means of modern short-cuts, it is only common honesty to point out to them that good and thorough technical education is the highest object they can hope to attain in early life. Any earnest man or woman, of any class, may set about self-cultivation in the leisure hours of a busy life, and may so attain to a very high level of culture; but it will be an affair of many years, it will only be attained by minds of exceptional earnestness and grasp, and even so there will be gaps and flaws in the refinement of such people, which very ordinary people of a different class will not show. Whether a day will ever come when these distinctions will be effaced, I know not; that it is very far off I am certain. Whether, if it be indeed possible in the nature of things, it will conduce to human happiness, I very much doubt. But if it is to be the

goal of modern reformers in education, let us at least make sure that we all understand what it means, and let us not be led away by shams and impostures from a true appreciation of the enormous difficulties which remain to be overcome."

OUR DAY.

"The Divine Program in the Dark Continent" is the subject of an excellent article in *Our Day* for September, by Joseph Cook.

"Three great recent events match each other mysteriously—the abolition of slavery in the Valley of the Mississippi; the abolition of slavery in the Valley of the Amazon; the opening of the Congo Valley to civilization. Who or what has so arranged human history that those events synchronize? The abolition of slavery in the United States so inspired the opponents of slavery in Brazil that within a few years after slavery disappeared here the Amazon saw it no longer. And immediately, by a combination of circumstances well worth studying in detail, great explorers uncovered the headwaters of the Nile, the interior of Africa was opened, the whole course of the Congo was discovered, commerce began to thunder at the gates of the Dark Continent, the Congo Free State was organized, Christianity lighted her lamps to the south of the Sahara. More has been added to our knowledge of Africa within a generation than in all previous centuries. The nations of Europe are at this instant competing with each other in commercial enterprises in Africa. Some of them are reaping 100 per cent on their investments.

"Goaded by both commercial and political greed, they struggle as wolves for the possession of the cotton, the palm oil, the ivory, the gold, the silver and the precious stones of tropical and sub-tropical Africa.

"International arrangements, necessitated by commercial competition, have already been

effected looking to the suppression of the slave trade. Meanwhile, in other quarters of the world, especially in the United States, the black race is progressing, and leaders for its commercial, political and religious life are in a course of unwitting preparation for important careers in the land of their fathers. Commerce, Christianity, and both the coöperation and the competition of nations, are being visibly combined by no human power for the regeneration of Africa. Victor Hugo said that the nineteenth century has made of the slave a man, and that the twentieth century will make of Africa a world. Our chief anxiety in the brief gleam we call life ought to be to follow the leadership of Providence in history. Our wisdom is to make God's program our own."

Among the miseries of the Dark Continent Mr. Cook mentions, The Slave Trade and Slavery; The Rum Traffic; Cannibalism; Tribal Wars; Foreign Aggression; want of Christianity and lack of able native leaders. "Canon Farrar says that there are facts which justify the amazing assertion that the rum traffic already does more injury than the slave trade on the banks of the Congo." As to cannibalism the writer says: "Cannibalism yet stains many a curve of the Upper Congo. On the Ubangi river, an affluent of this great equatorial stream, the standard of commercial value is human flesh." . . . But the horrors of cannibalism are less atrocious than many of those which habitually attend slave-hunting and the slave caravan. The slave-routes stain the tawney breast of Africa with bloody trails, ghastly beyond description, and have done so for ages. Immense regions in Central Africa have been absolutely depopulated by the infernalities of Arab and African slave hunting."

Mr. Cook maintains that if the colored populations of the world expect to make the most of their opportunities they must develop native leadership. And that this leadership

must be the outgrowth of the development of Christianity among them: "So far as the future of Africa depends on able native leadership, the highest star of hope for her development does not hang over the Nile, or the Congo, the Great Lakes or the Cape, but over the United States." He maintains that the centennial of the Emancipation Proclamation will find in this country probably a hundred millions whites and half as many blacks. The Republic in self defence will be compelled to do its colored people justice. They are acquiring property more rapidly than the poor whites, already paying taxes on two hundred and sixty-four millions worth of property. "It has been suggestively said that cleanliness, character, culture and cash make the black man a white." The stern political necessities and industrial competitions to which our colored populations are subject are an anvil of God on which He is forging a key to open not only to themselves but to the colored populations of the world a better future. The most cultivated and energetic men of African descent are likely to come from this Republic. We shall not deport our African citizens to the Dark Continent, nor is it to be expected that they will emigrate thither. Every fifteenth soldier in the armies of the North in the civil war was a negro. Our Afro-American citizens are here by right of birth and immense self-sacrifice for the good of the whole land. Fill our merchant marine with blacks until the gunwales kiss the waves; take all our war-ships, take as many colored people to the Dark Continent as possible; when the ships return there will be more Africans here than when the fleet left, so rapid is their natural increase. . . . Save the colored races if you would save the Torrid Zone. Save the free negro citizen of the United States if you would save the colored races."

LEND A HAND.

"Why Help People who have Failed?" in the September *Lend a Hand*, is a very readable article. Warren F. Spaulding, the writer, makes a strong appeal to help the helpless. He admits that men and women whose lives have known but little of failures and disappointments have but little sympathy for the wretchedness about them. It is a very sad fact that a successful business man who has, by dint of perseverance, energy and economy, won an enviable place among his fellows, will look on at the struggles of a young man, and, without throwing out help, will say, "Let him pull through. It will make a man out of him." Many young men would become of much greater service to God and humanity if successful business men would show their faith in them by lending a hand. The struggle for a successful career is, after all, very much like turning out a lot of men a mile or two from shore and telling them to swim to land or drown. Men have done it, and those who have reached shore stand with arms folded, watching the struggle. Some one, maybe, suggests help to one about to go down, but another says, "No, let him struggle; you and I came through, and let him do it himself. It will be the making of him." Yes, or his death. It is as often death as success, and the men who have won are sometimes to blame for the lives lost in the mighty struggle. It is to be hoped that even now it is as Dr. Withrow said a few weeks ago, a time when Altruism is in the air, and that the world is full of it. When there is a final summing up, how much of the most successful will be due to one's self? Mr. Spaulding says there must still remain many who will not give. They must be exempted, and for this class he has prepared the following application. Those who sign it will not be asked to help other people:

"APPLICATION FOR EXEMPTION.

To Societies for the Relief of the Dependent and Delinquent :

I hereby request that I may be relieved from all obligations to contribute to your work, for the following named reasons :

1. Because I have obtained many things which I never 'received' from God or men.
2. Because no friend of mine has ever needed assistance, or has ever been dependent upon others for sympathy, or moral or financial assistance.
3. Because I have already done for others as much as has ever been done for me.

For the Future, I guarantee,

1. That under no possible circumstances will I ever need anybody's help, of any kind.
2. That none with whom I am connected in any of the relationships of life shall ever have any such need.
3. That when I die I will leave to my children money enough, and good influences and character enough to enable them to live independently and correctly until the end.
4. That I will so arrange and control the marriages of my sons and daughters, and their subsequent lives, that should any of my grandchildren be left fatherless or motherless, they will have blood so pure and tendencies so correct, that they will never go astray, and money enough to make them free from all wants and necessities.

I wonder how many, knowing what they do of human life, would be willing to claim exemption on these terms. And if they can not make such a claim, why should they be exempted ?"

THE NEW WORLD.

The September number of this quarterly review of religion, ethics, and theology, contains a number of very well written articles. There is one on Ernest Renan which is very

readable. - Wilhelm Bender, in "The Relations of Religion and Morality," attempts to show the independence of morality as regards religion. "This problem has become fundamental in recent times only. . . . The emancipation of morality from religion was not, indeed, exactly and thoroughly accomplished in the age of enlightenment. . . . The proof that religion is as little coincident with morality as with science, that it is a thoroughly peculiar and independent phenomenon in the spiritual life of man, lent, in fact, more powerful support to efforts to emancipate morality from religion than all those semi-explanations by rationalists and empiricists of preceding periods to the effect that morality proceeds purely from the nature of man, but that man might conceive it, so far as it is 'created,' as an operation or revelation of Deity." The writer maintains that religion in man is the product of outer forces and inward action in response to these forces, and that we are unable to say which of these is original. "Our entire civilization, productive and social, originates and develops in this interaction of man and the world; art and science arise and move in the same field. The tendency of every living creature in this process of interaction,—a tendency which is strongest and most rich in results in the highest developed being, man,—is nothing else than this, the tendency to assert, to enrich, and to perfect one's own life. That this tendency is the nerve of the whole life is shown by the fact that every success in the struggle fills us with pleasure; every defeat, on the contrary, necessarily causes pain." Then some space is given to the attempt to prove where in the process of the enrichment of life religion comes in, and how religion comes to us most in times of struggle, almost hopeless, as some sort of aid to ourselves.

"I will not, indeed, deny that belief in God

as moral ideal, as moral law-giver and judge may have moral effect; but experience down to the present day teaches that it does not *necessarily* have this effect, and that, as a rule, it produces the effect only where strong motives proceed from society to influence the moral activity of individuals. What men, as a rule, seek in religion is not motives and rules for moral action in the world, but securities and guaranties of temporal or eternal happiness.

"The organized churches of to-day are much more concerned about the insurance of everlasting happiness than about the cultivation of human morality." The writer, of course, is not true in this. Morality is not religion, but there can be little religion without morality. Nor is it true that the organized church overlooks all sin in grasping for eternal happiness. Christianity teaches that eternal happiness is the reward of keeping the ten commandments, and it insists on these things being kept from youth up. True, there is the doctrine of the atonement, and the hope held out to wayward men that they may repent and win eternal life. But he who thinks any true Christianity teaches that you may go ahead in sin for years if you like and then come to Christ is in error. Now, the present is the time to break away from all evil.

Nor does Christianity in the individual, as the writer maintains, seek all things for self alone. It seeks the realization of ideals which will make the world in all its various phases and forms of life better. Morality can never be divorced from religion, when taken from it it is not religion that remains, it needs another name. The author concludes his article with the following paragraph:

"The development and realization of moral ideals is, then, conditioned by the general course of the world. As the moralization of the faith in a world-ruling power proceeds from them, so they, too, on their side, seek in

this faith the assurance of their realization. The whole moral task of our race and the moral perfecting of the individual are embraced in the general course of the world, and are conditioned by the speed of development of the world. May we then believe that it is a moral power which is active herein, or makes this useful for moral ends? So conceived, our moral activity, which yet is and remains entirely *our* activity, is the most effective support of this faith. The moral life remains incomprehensible and in the last resort vain if, with its ideals, it is not viewed as the highest aim in the structure and the working of the infinite world." Preach Christianity and morality will take care of itself.

THE COSMOPOLITAN.

The September number of *The Cosmopolitan* was undoubtedly the best magazine of the month. It was a "World's Fair number" and merited its claims. Among the contributors on different phases of the Columbian Exhibition were Walter Besant, Price Collier, George F. Kunz, Ellen M. Henrotin, Julian Hawthorne, Murat Halstead, J. B. Walker, H. C. Chatfield-Taylor, Ex-President Harrison.

In the introductory the editor says, among the thoughts suggested by the Fair: "The first is of the vast change which this object lesson will make in the minds of the millions who visit it, broadening, opening, lighting up dark corners, bringing them in sympathy with their fellow-men, sending them back to homes, however humble, with thoughts that will beautify and gladden entire lifetimes, furnishing a topic for countless winter nights, exchanges of opinions, and themes of stories for generations yet unborn.

It is safe to estimate that our civilization and advance in the liberal arts will be moved

forward by a quarter of a century as the result of this marvellous Exposition. The second thought which forces itself upon the mind, and remains as an undertone at every minute of a memorable week's stay, is the ever present proof of the pleasure which this enchanted land brings to the millions who are visiting it. . . . What a collection of people amidst what magnificent surroundings! No monarch in the history of the world ever had such palaces erected. No monarch could have brought together such objects of interest. Not even the wealthiest of monarchs could have expended a sum which probably two hundred millions does not represent in such palaces and such exhibits. And these palaces are not the whim of one man for the pleasure of himself and his courtiers, but the first great creation of a government intended originally to be of the people, for the people, and by the people, a government that perhaps has not yet attained that ideal, but promises in the early future to scientifically solve the problems of distribution—a consummation which will give to the common people the riches which they create, just as in this exhibition every beauty of nature, every magnificence of architecture, every creation of art, is brought together and opened for the benefit not of the rich, not of the great, not of genius, not of the fortunate class, not of the few, but of all, including the humblest citizen. . . . This is a great College of Democracy. It is a school in which the millions are entered for a course of instruction, which embraces the following branches,—Political, government by the people; Ethical, the love of our fellow men; Art, the knowledge and appreciation of the beautiful; Science, . . . useful up to date, made to serve the purposes not of the few but of the many. Agriculture, the noblest of man's pursuits, with its thousand attendant branches. The study of transportation. . . .

Woman's place, her equality with men; her ability and right to fill places in life on the plane occupied by the male sex. The functions of Government. . . . A school of applied mechanics and engineering. . . . Nor has the world ever seen such a course of lectures as has been delivered at this University under the auspices of the World's Congress Auxiliary, . . . the very brain of the world may be said to have been concentrated in the lecture halls of this University of Democracy."

There is no adequate standard by which we are able to compare what this Exposition will do for America. Much that now seems most important will be lost in the coming years—much that is now overlooked as being of lesser moment will in time exert the greater influence. One can only go, see, and ponder on all these things, seeking ever the best, grasping in and developing it ever for the good of humanity and the glory of God.

GODEY'S.

Mrs. Henry Ward Beecher, writing in *Godey's* for October, urges thoroughness in home duties.

"We urge mothers to begin early to teach their young daughters how to dust a room perfectly, and by such thorough work to polish and rejuvenate the furniture and ornaments that add so much to the beauty of a home. Let them begin their first lessons by taking charge of their playrooms and playthings, and knowledge thus gained in seeming play will increase each week in perfection, and prepare them soon to be valuable and efficient assistants to their mothers on a larger scale of work."

In the same number, Wilton Tournier makes a strong plea for more attention to physical culture among women. "Dame Nature is, as a rule, kind to the fair sex, and

they can manage their limbs much better generally than men, but there is still room for improvement in the appearance of most women. The majority of young women never give the art of cultivating the body any attention, hence so many weak and undeveloped figures. Women can become ideals of graceful motion and beauty by cultivating the body, and they can preserve health and beauty of figure until old age by physical training. . . . All who value health and beauty should give the art of physical development attention. Emerson says: "Elegance of form in the human figure marks some excellence of structure, and any increase of fitness to its end in any fabric or organ is an increase of beauty." It is very hopeful that women are constantly taking more interest in this subject. It may be due largely to the having in our colleges where they are, gymnasiums and tennis courts, etc., for ladies. The time may come when the American girl will wear a sensible shoe with strong soles and be able to travel a distance of two squares without taking a street car.

THE ATLANTIC MONTHLY.

The October number of this excellent publication is up to the standard.

Edith M. Thomas writes very entertainingly on "The Undertime of the Year." Her easy flowing style is worthy our consideration. No one can be a lover of nature who has not within a heart that responds to much that elevates and enobles humanity.

"With the pronounced turning of the year towards the autumn, how tremulous and palpitant is the quality of all the sounds in nature—the flute-stop of the vast organ. The gold-finches now take up their sweet, broken, pensive twitterings as they alight for seeds upon the drooping head of that bleak saint who wears an aureole—the sunflower. The young

birds, with wide open mouths and fluttering wings, beg to be fed by their parents; and the whole brood, young and old, converse in a language which, among birds, may represent the Italian, for they lisp, with soft but plaintive persistence, 'chee vee! chee vee!' from morning until night. Incessantly, at night, the tree-cricket imparts to the air an aspen-like quivering (if sound could be seen). One of these insects, from some coign of vantage in my room, has nightly lent a measured accompaniment to my dreams; at least this was the last sound heard before sleep intervened. Its muses never nod, its song never tires. Fleshless and bloodless as Anacreon's grasshopper (like ivory tinted by a moonbeam in its pallid array), it has not found the day long enough to tell its happiness in; but it must consume the night, too. . . .

"The jugglery of honey-making! The sweet merchant takes not alone what the flowers pay in consideration for the bee's pollen-scattering service, but whenever any fruit with dulcet juices has been broached, as a grape dropped from the cluster and blending unfermented wine, and wherever the provident housekeeper converts the fruits of the season into jelly or preserves, there hums the bee, a shrewd economist; as though the season had not been long enough, nor nature flush enough with nectareous supplies in the flowers she has furnished, but picking and stealing in all those surreptitious ways should be needful! How does the honey taste which is made from such contraband material? All suffers a bee-change into something rich and strange.

"A farmer tells me that his bees, having a field of buckwheat convenient to the hive, work there continually during the morning hours until about eleven o'clock, after which time, for the rest of the day, the flowery field is deserted by the industrious company. Has this desertion anything to do with the failing of the honey supply? Apparently the nectar

springs become exhausted after a certain period, and the bees must wait until they again flow. Other questions occur: Whether the dew has any agency in the matter—the honey failing to be secreted as the dew dries? Whether flowers secrete more nectar than they would if not continually drained by the bees? Whether, in the course of a season, the balance has been kept, supply regulated by demand, the depletions being made good by a honey-secreting instinct in the flower?

“Philosophy permits and encourages us to extract pleasure from little things, but not pain. We are to taste vividly all the delights that Nature affords in the humblest detail of a landscape, in the sight of bird, or flower, or leaf; to have a keen sense of all small acts of graciousness and kindness on the part of our fellow-creatures, while we are to let pass all discourtesies from whatever source. In this case it is a good rule which does not work both ways. The rule is based upon the principle that we are bound by all lawful means to quiet, reassure, and enrich the soul, and to avoid, as much as possible, anything that would fret or lacerate the tender inmate and ruler. The indwelling good genius says, circumspectly and out of experience, ‘*These little things shall be for my gain and happiness, therefore, I give them welcome; these other little things, which are ill, I will prevent from doing me harm by closing my doors against them, nor will I parley long enough with them even to take the impression of their inauspicious faces.*’”

Another article in the same number is of almost vital interest to our readers. It is “The Gothenburg System in America.” By E. R. L. Gould. The system as every one knows, is an attempt to deal with the vice of intemperance.

“The fundamental idea of the Gothenburg

System of liquor license is the conduct of the retail and bar traffic in spirits without financial reward other than ordinary interest upon the capital invested, and the regulation of the sale by public authority in such a manner that drinking is discouraged and the saloon purged of gambling and immorality. The profits are annually distributed to the community, since it has to bear the social burdens caused by immoderate alcoholic indulgence.” There is an organized company which, being granted a monopoly, conducts the business. The shareholders are often prominent citizens and there is absolutely no profits except six per cent on the capital invested. Some seventenths of the net earnings go to the municipality, two-tenths to the Crown and one-tenth to the Agricultural Society. “Very useful results have followed the operation of the system. Statistics of consumption, the surest test of the efficacy of any plan when considered with reference to prevailing economic conditions, show that the drinking of spirits in Sweden in 1865, the year the Gothenburg Company was formed, amounted to 11.31 quarts per inhabitant computed on the basis of fifty per cent alcohol: 7.42 quarts per individual is the average for the last quinquennial period. A decline of thirty-five per cent in twenty-five years is a creditable record indeed. In Norway, results have been even more satisfactory. . . . Another important achievement has been the diminution wrought in the temptation to drink. . . . Finally, teetotalism which counted a mere handful of adherents in 1865, has gathered nearly three hundred thousand recruits in the two Scandinavian kingdoms.” The writer then shows the march of this system westward, that it has already found foothold in England, and that Massachusetts has sent a committee to report on its workings in the Scandinavian peninsula, with a view to taking some action when the report is in.

"The family is the institution which is made most to suffer from alcoholic indulgence; indeed, the future status of children is often dependent upon the amount of liquor the father drinks. . . . Two or three minor features of the Gothenburg system would need to be Americanized. The artificial beverages of rich and poor must be treated alike, and there must be no upper chamber, with high-priced liquors, kept open longer than the general bars below. . . . Not only will liquor have to be fought on the social and economic side, but it must also be reckoned with as a political factor." The writer thinks the introduction of the system in America would be a great force for good, purifying largely our municipal politics. And, "in the meantime, let us not forget that a quarter of a century's trial shows it to be the most successful system yet devised where licensing prevails, and that it represents a direct step in political as well as in social progress."

THE ARENA.

E. P. POWELL gives us, in the September number of *The Arena*, "A Study of Benjamin Franklin."

"Two men stand preëminent in history in the middle of the eighteenth century as intellectual forces, shaping events preliminary to the establishment of our republic. Those were Benjamin Franklin and Thomas Paine." According to the writer the republic owes as much to the pen and the power of diplomacy as to the sword.

Mr. Franklin's life was many sided; in order to understand him one must know him, not only as to what he was in his official capacity, but as a scientist, financier, author, philosopher, etc. John Adams said that Franklin's reputation was "more universal than that of Newton." There has always been to me much that is fascinating. It

may be that I am more fond of biography than any other line of literature. Be that as it may, nothing so touches the heart of the American youth or fires his ambition to the same degree as the record of a self-made man. It is to the glory of America that a man may rise from whatever condition or station his youth may have found him. Probably no man had a truer conception of humanity, the value and place of character in the human heart. In the present sketch the writer says he must confine himself more especially to Franklin as the diplomatist.

"Prerequisite to such a study it is necessary to comprehend his heredity, both in family and in commonwealth. The not over-generous soil of New England had set the religious refugees of Europe upon new lines of evolution. The Puritans, who had developed the most marvellous other-worldliness, were compelled by nature to develop as absorbing worldliness. Equally good at praying and at bargaining, they learned to make virtues of necessities and piety of economics. They moralized over corn-huskings, and said ten minutes' grace over a salted mackerel, with pumpkin pie. Thanksgiving was a happy commingling of stomach and 'heart,' wherein chicken pie was made to harmonize with two-hour sermons and serious reflections about a day of judgment. Yet their digestion was good. This was the sort of heredity that Franklin received—wise, penny-wise, and pious after the excellent manner of the Mayflower. . . . Franklin was, from first to last, a builder. He planned a 'Union of the Colonies,' and anticipated a new ecclesiasticism with equal facility. He invented the first American stove, and set up the first lightning rod. He founded a philosophical society, and the University of Pennsylvania. He was equally successful as printer, editor and author, making the press to be the fore-

most power in America. He was brilliant as a conversationalist; and as a letter writer he was one of the most renowned in an age devoted to wit and philosophy in correspondence. He was no greater as a writer than as a diplomatist, and in neither of these ways surpassed his achievements in science." After a very interesting account of the great services of diplomacy wrought by Mr. Franklin, the writer calls attention to the simplicity of the diplomat, and how the French received it. "The King of France sent for him, and when presented to Louis, the latter said: 'I wish Congress to be assured of my friendship. I beg leave also to say that I am exceedingly pleased, in particular, with your own conduct during your residence in my Kingdom.' Franklin went to the royal reception without any formal dress, with a white hat under his arm instead of a sword; and his white hair flowed freely without wig. The French people went wild with enthusiasm over his republican simplicity." As to his financial tact and business capacity the following is of great interest:

"Meanwhile financial burdens were necessarily greater, the needs of Congress increasing. The great diplomatist was exactly equal to the occasion. He succeeded, in the face of difficulties apparently insurmountable, in borrowing large sums, and in meeting all the drafts made on him by Congress. He had to fit out his own cruisers, and, indeed, carry the expenses of all other American representatives in Europe. France was poor. Her treasury was almost always overdrawn. Yet every time Franklin, protesting and sometimes sharply reprimanding, managed to meet all needful calls. Every week the bills ranged from two hundred thousand dollars to small affairs of daily expense. Jay was in Spain to secure a loan, but he had to appeal to Franklin to pay his current expenses for him. So the work of this mighty man culminated. He

stood for a nation not yet created—for a congress without power."

A concluding paragraph and we are done. It must ever be remembered that while Washington was the great man then on this side, Franklin was the great American in the old countries.

"He is said to have been vain. It was impossible for men like Lee and Deane and Izard, or even John Adams, to measure such a man. They are therefore not blameable for false estimates. He was fond of friends, and of the high esteem of the world: but he endured without perturbation the assaults of the great and the slings of the small; nor is there on record an instance where his vanity or his resentment led him to lose his prudence as an ambassador or his skill as a negotiator."

I wish the biographies of all our great men could be placed in every home. The simple narratives of the lives of our great men will do more to make good citizens than anything that can be placed in the hands of the young.

"The New Education and the Public Schools," by B. O. Flower, is another article in the same issue. The article is a strong plea for the most approved and advanced methods in education as against any retrograde steps or clinging to established customs which may be improved. He claims that the struggle between the old and the new is already upon us.

"The conflict now, however, is assuming an aspect which vitally threatens the system, and demands the unprejudiced attention of all who see in the public schools the strongest bulwark of true republicanism. To-day the public schools of America are the meeting-places for the children of the rich and the poor. While they secure the best talent and employ the most approved and enlightened methods for developing character and enlarg-

ing the mental horizon of the young, they will continue to be little democracies in themselves. As long as the *public schools* are the *best schools*, a large majority of the children of rich and poor will attend them, and the beneficent influence exerted in the past will grow greater with each succeeding year. The marked advance in educational methods of recent years is demonstrating the practicability of a schooling which at once develops body, brain and soul, and gives to life a new and lofty significance not known by those who came under the old system training."

There can be no question, I think, but that the writer is in the right in championing our public school system. There is a growing tendency toward the private schools. This would, however, be far more serious than it is if the majority who advocated them were not largely men and women with a certain amount of vacuity in their make-up. There is much talk about influences in public and private schools. The fact remains that the influences of the public schools, when all phases of development are considered, are quite as healthy as those of the private schools. Another distinction should ever be kept in mind. Private schools exist primarily as money-making enterprises, while the public school aims at making citizens of the *republic*. Among the objections raised against the new methods, Mr. Flower answers the claim that it breeds discontent in this manner: "Yes, it breeds that *intelligent* discontent which is the handmaid of progress, the mother of civilization and the hope of humanity's redemption. . . . Plutocracy and conservatism fear the discontent of the toiler as they fear nothing else. Anything which tends to arouse the industrial millions to an intelligent conception of essential justice awakens opposition in the citadels of conventionalism and the strongholds of *acquired* wealth. The rich and privileged few continually fall into a

fatal error by failing to discriminate between intelligent and ignorant discontent. The former is open-eyed; she discerns wrongs and understands how they should be righted; she relies upon education and agitation; her weapon is reason; she is essentially a torch bearer, and her voice awakens the conscience of those who, were it not for her cry, would ere long be overtaken by retribution and ruin. Ignorant discontent is blind; she senses something wrong; she cannot reason; the higher chambers of her soul have not been opened; the finer music of nature has never penetrated her brain, but the fires of animal passion blaze, and hate, fed by injustice, smoulders until some little incident occurs, and then a cataclysm follows. *The only thing to-day which can prevent a bloody revolution in this republic is the intelligent discontent which from ocean to ocean is calling aloud for justice.* Intelligent discontent is the servant of right and of peace; she awakens the sleeping soul; she is the hope of freedom and true civilization."

Among the objections, or rather the failings, of the old system there are mentioned: The tendency was often repressive. It failed to impress the mind with the dignity of labor; it failed to properly develop the ethical side of life. On the other hand, there is something sometimes in the new system which fascinates into goodness and lures into greatness. It "stimulates original thought, fosters genius, and encourages the inventive spirit." Its impulses are utilitarian. It tends to develop the ethical in us.

The kindergarten should find a place in every public school, and "a determined demand should be made that the child of the humblest citizen may have the advantages of *the best schools in the land* from the hour that the little toddler is able to enter the kindergarten until he has reached his fourteenth year, and during this period every practical

means should be employed to develop a robust body, a clean soul, a healthy brain and a noble character."

HARPER'S MONTHLY.

In the October number of *Harper's*, Henry Van Dyke gives us a beautiful picture of the childhood of Jesus. He tenderly portrays the loving care of child life for which the Jewish people have always been distinguished. He shows that the four greatest blessings of his childhood were a pure and peaceful home ruled by love and piety, a fresh and simple life in close contact with nature, a joyous fellowship with other children, and a patient and reverent education. There is surely a vital truth for our own lives to be gathered from this interpretation of the childhood of Jesus. The perfect manhood of him whom all Christendom adores as the Son of God was matured and moulded in the tender shelter of the home. It was there that he felt the influences of truth and grace. To that source we may trace some of the noblest qualities of his human character. And yet

if there is anything which the world appears to be in danger of losing it is the possibility of such a home as that in which Jesus grew to the measure of the stature of the fulness of Christ. The false and cruel conditions of industrial competition, and the morbid overgrowth of great cities, where human lives are crowded together to the point of physical and moral suffocation, have raised an enormous barrier between the great masses of mankind and the home which their natural instincts desire and seek. The favored classes, on the other hand, are too much alarmed by false standards of happiness, by the mania for publicity, by the insane rivalries of wealth, to keep their reverence for the pure and lowly ideals of domestic life. A new aristocracy is formed which lives in mammoth hotels, and a new democracy which exists in gigantic tenements. Public amusements increase in splendor and frequency, but private joys grow rare and difficult, and even the capacity for them seems to be withering, at least in the two extremes of human society where the home wears a vanishing aspect.

HULL HOUSE.

ON the morning of September 13, the editor of this REVIEW and myself walked along Halsted Street in search of Hull House. My own interest in this place had been enlisted by Miss Jane Addams' engaging lectures on Social Settlements. And to these papers I am indebted for the material of this article that my own eyes and heart did not collect. Addressing a woman whose face and manner indicated goodness and truth, we were directed to Polk Street, and soon found ourselves before Hull House door. To a stranger the first impression is one of genuine surprise. I hardly know

why it should be so; but my ignorant mind had outrun my footsteps, and imagination had pictured a kind of establishment that told at a glance that Hull House is an organized charity for the poor. Such indeed it is not, if we understand charity in its conventional sense. Hull House is a home, a school, a workshop, an hearthstone for friends, a centre of impulses, the beginning place for sproutings of the good and beautiful, and for the training of the true and useful in human hearts. The neighborhood can rightly speak of it as "our house," and the individual as "my house."

THE OUTSIDE.

In coming up to Hull House one sees on the corner of Polk and South Halsted Streets an old wooden structure now used as a stable. Back and at the south side of this stands the original building, a large old brick residence, suggestive of former elegance and comfort. Adjacent to this edifice and built into it are the other permanent buildings of the Settlement. Its approach is a paved court, separated from the street by a moderately high brick wall. On the street side of this wall are the bulletin boards on which are placed the directions and notices respecting all the departments of the work. The entire neighborhood speaks of departed glory. This great artery of Chicago, extending southward for thirty-two miles, is lined in this district with small houses having back yards or courts where flourished little gardens in former days. The high and crowded tenement houses of other cities do not prevail here, and the population, crowded, as it must be, has at least abundance of light and air, whatever other misfortunes attend the people.

Hull House stands about half way between the Stock Yards on the south and the ship-building yards on the north branch of the Chicago River. "For the six miles between these two industries the street is lined with shops of butchers and grocers, with dingy and gorgeous saloons, and pretentious establishments for the sale of ready-made clothing." Polk Street crosses Halsted about midway, growing more respectable as it runs west, but steadily worse toward the east. About this centre live a cosmopolitan multitude. To the east are grouped fully ten thousand Italians, mainly Neapolitans, Sicilians and Calabrians. Germans reside to the south, with Polish and Russian Jewish quarters on the side streets; and beyond these a huge Bohemian colony, so large indeed that Chicago is the third Bohemian city in the world.

Northwest are Canadian-French, and north, the Irish and American families. In this Nineteenth Ward, with its inexpressibly dirty streets, insufficient school privileges, unenforced factory legislation, badly lighted thoroughfares, and poorly sanitated houses, live fifty thousand human beings. The older and richer people have for the most part moved away, and continue to do so as soon as they can afford it. Through the ward are scattered two hundred and fifty saloons, the centres of political and social life for the people. To stem the tide of evil there are in this ward seven churches and two missions. These are comparatively weak bodies, with the exception of the Jesuit and the French Catholic churches. In these nine religious centres in three only are English services habitually conducted. In addition to these the Jews have religious and benevolent societies that render help to their own people. Of the children, 6,244 crowd the seven Catholic parish schools, while only 141 are in the three Protestant schools. Like a rock-founded light house, with all life-saving appliances, stands Hull House, in the centre of this seething, tossing, restless, underfed, depressed and unfortunate mass of God's children.

THE INSIDE.

We were not kept standing before Hull House door but a minute, when, on making our errand known, we were courteously ushered into the library, and presented to Miss Jane Addams, the guiding spirit of the most influential Settlement in this country. After a few words we were introduced to Miss Lathrop, who kindly showed us the House and its various features of interest. The capacious double house has on the right a large room, formerly the parlor, I conjecture, in the side of which has been placed a platform for lectures and exhibitions. Works of art line the walls, which are decorated with neutral tints.

Rugs cover the floor, and quite a number of chairs are ready for use in the classes. The library in which we were ushered is on the left of the door. Books and papers in cases and on tables are accessible to all. Here, too, the best specimens of art and literature are "to the hand." A refined, cultivated impression is made upon any who enters, and this contributes much, by its silent but potent influence, to inspire in the minds of many a desire for similar surroundings. The attempt has been made to illustrate an ideal home. That the people might not be discouraged, nothing appears for mere show or extravagance. Comfort, convenience and taste seemed to me to be the inspiration of the residents in furnishing these public rooms. They have found that the better in quality and taste their surroundings are the more they contribute to the general enjoyment.

WHAT IS HULL HOUSE?

Many readers may have already asked this question. It is a Social Settlement. Of its aims and purposes, Miss Addams thus writes: "Hull House, which was Chicago's first Settlement, was established in September, 1889. It represented no association, but was opened by two women, backed by many friends, in the belief that the mere foothold of a house easily accessible, ample in space, hospitable and tolerant in spirit, situated in the midst of the large foreign colonies which so easily isolate themselves in American cities, would be in itself a serviceable thing for Chicago. Hull House endeavors to make social intercourse express the growing sense of the economic unity of society. It is an effort to add the social function to democracy. It was opened on the theory that the dependence of classes on each other is reciprocal; and that as 'the social relation is essentially a reciprocal relation, it gave a form of expression that has peculiar value.'"

This Settlement then is the expression of

"a desire to interpret democracy in social terms," of an "impulse urging us to aid in the race progress, of a purpose to assist 'the Christian movement toward Humanitarianism.'" Practically it is an effort to solve the social and industrial problems of a great city. These problems cannot be solved apart from the factors. The helpers must live with the helped. They must not dictate, but interpret the public opinion of the people. "They must be content to live quietly side by side with their neighbors until they grow into a sense of relationship and mutual interests." The residents (of the Settlement) "are pledged to devote themselves to the duties of good citizenship and to the arousing of the social energies which too largely lie dormant in every neighborhood given over to industrialism."

To realize these proposals these noble women live at Hull House and direct its energies. Through the courtesy of the owner of the property the item of rent is largely removed. The cost of superintendence and instruction is nothing, for the teaching and management are wholly voluntary and unpaid. The round of clubs and classes, the day nursery, diet kitchen, library, art exhibits, lectures, statistical work and polyglot demands for information, a thousand in a week—all this, by hearts brimful of kindly sympathy and wisdom, is brought to the very doors of the people for their help. The secret impulse is "identical with that necessity which urges us on toward social and individual salvation." And this impulse responds not to the poor alone, nor to the well-to-do, not to young as distinguished from old, but to all, men, women and children, to meet the social, educational, humanitarian and civic demands of the neighborhood.

BUTLER GALLERY.

Following Miss Lathrop equipped with a bunch of keys, we visited, after leaving the

main building, Butler Gallery, built in connection with the House and completed in June, 1891. The upper part of this structure is divided into an art exhibition room and a studio. Here have been five art exhibits, two of oil paintings, one of old engravings and etchings, one of water colors, and one of pictures for use in the public schools. These have been visited on the average by three thousand, and the value to the neighborhood must be considerable. The lower floor is used by a branch of the City Library. English magazines and papers are supplied, and also Italian, German, Bohemian and French papers are on file. Several hundred books are arranged in neat book cases, and the usual order, neatness and quietness of a well conducted library were apparent. Within five months after the library was opened the number of readers had doubled, running in the fifth month to 2,454 persons.

THE DAY NURSERY.

Not the least interesting of the things we saw was the crèche located in a wooden building of six rooms, "across the yard," but on the side street. Neatly painted iron cribs were arranged for the little ones. One immortal with possibly the destiny of a nation in him—who can tell?—was pulling away at his breakfast in a bottle. His chubby arms kept the connections straight, and kicking feet and wiggling body suggested exquisite happiness. He looked up as I bent over him and gave me a most complaisant smile. I could not restrain a prayer that he and thousands like him might be saved to bless the race and not be allowed to curse his generation. We saw only a few infants, but the hour was early, and it may not have been a good day for babies. Nurses trained for such work were busy with the little ones. A place for recreation was provided for those who could walk. Our nice theories about patience

and love can have abundant application all about us; but how seldom do we think of expending the gifts of God in our hearts upon babies and children that are not our own. The day nursery offers a magnificent opportunity to test one's life and to acquire the divine perfection expressed in "suffer little children."

THE JANE CLUB.

This is an experiment in coöperative living. A number of young women employed in the vicinity have clubbed together for mutual support in food and home concerns. The enterprise is connected with Hull House only in a very general way. It occupies three two-story brick flats with connecting doors, and is on the same street as the nursery. The furniture, pictures and adornments belong to the House, and so too does the experience of the managers, but it is in no sense a working-girl's "home." It is entirely self-supporting, has thirty-five members who pay for their privileges and share the benefits. It is but an illustration of the principle of self help. Only the tie of friendship and interest holds them together. They come and go with the thought that they pay proportionately for what they get. It offers the promise of a much larger good than is now accomplished, because its success will bring to pass several such clubs. I shall not soon forget my visit to the rooms. When the door opened into the Jane Club a long double parlor, tastefully arranged with pictures, books, magazines, easels, rugs and other furniture, met my eye. A true caste and stimulating home it seemed to me. Such a place many a girl needs in our great cities to shield her from the evils attendant upon the sense of loneliness, lack of protection and sympathy. It meets the needs of the young woman where she needs it most, before she yields to any degrading impulse. Sure of wholesome food and refined surroundings, at

a minimum cost, she is fortified by the mutual sympathy, and the occupations of others. If such homes and clubs abounded, there would be much less work for the Refuges and and Maternity hospitals.

COFFEE AND LUNCH.

In the rear of the House and fronting on Polk Street, within the last year has been erected a brick building for coffee house, kitchen and kindergarten purposes on the first floor, and with gymnasium and club rooms in the upper story. Into this building we next passed. A large fireplace in red tiling, having a high shelf suggestive of the old style English taverns gives one the impression of good cheer. The large general room is ceiled in wood, and the varnished tables and substantial chairs are adapted to the needs of the people. The finish and the furniture is even better than can be found in many prominent restaurants. Everything appeals to the self respect of the patrons. The thought of charity nowhere appears in externals. Here for five cents for each item you can get a bowl of soup, cup of bouillon, cod-fish balls, pie and cheese, rice pudding, cake, steamed fruits, ham sandwiches, oatmeal and milk, crackers and milk, cream toast, bread, butter and jam, the best coffee and cream, hot and iced tea and coffee, lemonade, chocolate, pop, ginger ale, ice cream, soda. For ten cents you can satisfy hunger with cold roast beef, mutton stew, pork and beans, corned beef hash, Welsh rarebit, eggs and toast, while a dish of ham and eggs costs twenty cents.

The "food question" is as likely to be as prominent as any in work of this kind. The House did not go into this district to feed the people, but to stimulate a true home spirit and arouse to industry so that the neighborhood may earn its own food and feed itself. Two practical questions arise in this effort, how to buy good food cheaply, and

how to prepare it wholesomely. The House has addressed itself to these questions. In the Diet Kitchen the Woman's Club have entered intelligently into the art of preparing food according to scientific knowledge. "It is composed," writes Miss Addams, "of the most able women of the neighborhood, who enjoy the formal addresses and many informal discussions. The economies of food and fuel are freely discussed. The Hull House household expenses are frankly compared with those of other households." "Food is prepared for invalids, and orders are taken from physicians and visiting nurses of the district."

What we had seen, and from what Miss Lathrop told us, we were prepared to see a model kitchen. We were not disappointed. It is situated back of the Coffee and Lunch Room, but on a lower level. Here are all appliances in the way of ranges, cookers, water, dish trays and cooking utensils, each conveniently located in its own place, reflecting the surrounding objects from their bright surfaces and suggesting wholesome food. An outfit of Atkinson's inventions for hot air cooking, and generous vegetable and soup kettles facilitate the work. The other question of cheap food the House has attempted to answer through this kitchen built upon the plan of the New England Kitchen. The back of the Hull House Café and Lunch Room Bill of Fare circular reads thus: "The Hull House Kitchen has been carefully fitted up with double-jacket steam kettles and Aladdin ovens. Food is cooked after scientifically prepared receipts, and will be on sale in quantities for home consumption after August 1, 1890." Then follows, "Beef stew, 15c quart; mutton stew, 10c pound; tomato soup, 15c quart; pea soup, 10c quart; baked beans, 15c quart; beef broth for invalids 18c quart; cod fish balls, 20c dozen; other foods will be added." What a help this prepared food

must be to many persons unable to buy quantities sufficient to produce such good results. And many a family compelled by a shrinking income to buy a little stale food or poor meat, can at the Kitchen obtain for the same money a much larger supply of the best food wholesomely prepared.

THE FUTURE CITIZEN.

Back of the Kitchen are the gymnasium lockers, and in the rear is a room that cannot be overlooked. We stood at the door and watched. In a circle seated on little chairs were the future men and women of the land. To the Jesuits is a saying attributed, that the first six years of a child's life are final. If so, and there appears little to dispute it, the ideas dropped into those little ears and hearts "set" the mould for the life. This was a kindergarten, and with the two teachers seated in the same kind of seats, with elbows on their knees that they might be as near the child as possible, were placed quite fifteen little children. An organ with a player were in the corner ready to lead in the songs of the school. A vase filled with golden-rod was in the center of the circle. The teachers were telling of the country, and of the flowers, and of other beautiful things. Will Gretchen and Fritz, and Rachel and Samuel, and others forget these lessons, these songs, the kind help of the teachers? Consult the Jesuit saying, consult your own experience, ask what made you? In passing up the stairway I remember saying, "What a chance to influence the future these teachers have." No one can estimate the increasing influence of that circle of children. Shakespeare says:

"Glory is like a circle in the water which never ceaseth
to enlarge itself,
Till by broad spreading it disperseth to naught."

By substituting "love," such as all true men and women feel, for "glory," and "God" for "naught," and you will read into Shakes-

peare a more profound truth than his own words expressed; and, indeed, this is the measure of true influence. There is great hope for success if the circle arise in the heart of the child.

But we must go on, for other things must have attention. The gymnasium on the upper floor is well adapted to its uses. A stage is at one end for lectures, theatricals and the like, and the main room is well supplied with athletic apparatus. Beyond the gymnasium is a large room used by the men as a club-room. Two fine billiard tables occupy the middle floor, and easy chairs surround the room. Tasteful decorations make the room attractive.

And now back to the main building to see what is being done in education.

CLASSES.

A thing to be carried in mind judging unfortunate and impoverished classes is that they have not always been so. Remembrances of better days often crowd in upon minds whose bodies are in rags and whose natures grow hungry. Their gravitation has been due to inability to make money, ill health, unfortunate marriages, and the death of the stronger one, the wage worker, whether man or woman. "To such the Settlement is a genuine refuge." School teachers, young men bent on self improvement and others, to these also the College Extension lectures are opened, and as high as thirty-five classes a week have been in operation. Literature, mathematics, science, art, form the main branches in the courses. A fee of fifty cents is charged for each course of study, which amount pays current expenses and brings in distinguished lecturers. "Every Thursday evening for three years," says Miss Addams, "save during the three summer months, we have had a lecture of some sort at the Hull House. This has come to be an expected event in the neigh-

borhood. These lectures are largely attended by the College Extension students, and the topics are supposed to connect with their studies; but many other people come to them and often join a class because of the interest a lecturer has awakened. This attraction is constantly in mind when these lectures are planned. For two years a summer school has been held at Rockford, Ill., in connection with the College Extension classes. From one-third to one-half the students have been able to attend it, paying their board for a month, and enjoying outdoor study quite as much as the classes."

To meet other wants cooking, sewing, mending and embroidery classes are carried on. The children also have an organization between classes and clubs. An hundred Italian girls come on Monday to sew and then carry home their work as a pattern for their families. Tuesday afternoon the boys meet to hear stories of legend and chivalry. On Friday an hundred and fifty girls listen to stories while they learn to sew. This work appeals to the "higher imagination," and its value is to be valued as it succeeds in doing so. Of the Kindergarten Classes I have already written. I listened not long ago to a story of the South. An old negress repeated to a large class of girls the things she had learned from some missionaries. After filling the minds of the children granny sent them out to tell in their homes and wherever they could the same stories and lessons. I have seen fountains with drinking places for man and beast arranged at convenient distances from the ground while the overflow filled each in time. The social settlement is a fountain head, and refreshes all below who choose to drink.

"AT HOME."

Foreigners enjoy hospitality, and it is the object of Hull House "to preserve and keep for them whatever of value their past life con-

tained and to bring them in contact with a better type of Americans. For two years, every Saturday evening our Italian neighbors were our guests; entire families came. Many educated Italians helped us, and the House became known as a place where national holidays were observed." Friday evening is for the Germans, and the "cozy social intercourse of the Fatherland" then has expression. In this way many are encouraged and saved. The better informed have an opportunity of hearing and making good music, and of reviving their almost forgotten interest in the poets and writers of their native land.

English-speaking and American-born young people also meet in social intercourse. Those over sixteen gather on Monday evening in two clubs, one for boys and one for girls. Literary exercises fill the time before nine, and an hour of sociability brings them to ten, the hour of closing. Tuesday is the evening for boys and girls from fourteen to sixteen. "The Young Citizens' Club are to inform themselves of municipal affairs, and the Columbian Guards report the alleys and streets for the Municipal Order League. Other clubs of young people meet weekly. The reception room, the dining room and the octagon with the art-exhibit room and studio are devoted to the Extension Classes, and the large drawing room and gymnasium for clubs and receptions." To the classes, clubs and receptions come many who possess special talent which this has an opportunity to display and develop itself. The work and duties of Hull House for these form a place of footing by which they can pass to higher and more useful spheres of activity. The good effects found in Essex Institute, Salem, where a shoemaker became a geologist, a farmer a botanist, a barber a microscopist, are striven for in the Hull House. The latent powers of all are given a chance to test their power.

"WHAT NEXT?"

Many a one of the fifty thousand about Hull House does not know what to do next. It is not at all strange that foreigners and strangers should apply for information, and that the residents should be considered as a kind of bureau for suggestions and help of this sort. The House stands as a middleman to bring into connection the various agencies for good and those needing attention. It is the desire of the House to be recognized as authorized agents. In this way they can make trustworthy reports and obtain efficient aid for their friends. The following list that hangs at the telephone shows how closely the House is united to institutions of the city and county: The Visiting Nurses Association; Cook County Hospital; Women's and Children's Hospital; Maxwell Street Police Station for ambulance; Health Department; Cook County Agent, together with the Hebrew Relief and Aid Society, the Children's Aid, the Humane Society, the Municipal Order League, various church and relief associations, and Fresh Air Fund. One of the Visiting Nurse's Association pays her board as a resident and does her work from there. Another resident is collecting statistics for the Illinois State Bureau of Work.

The answer to the question What next? is not always given to individuals but to groups of people, and often they can answer the question for themselves with a little timely assistance. Men disturbed by low wages, mistaken notions, or misdirected energies have views of city control that differ widely from those of the officials. A chance for them to air their views, or to relieve the pressure of their thought, to find out by discussion how impractical and impossible such opinions are often prevents an explosion and riot. Hull House helps men answer many questions by a meeting Wednesday evening. It is called the Working People's Social Science Club.

The attendance is usually from forty to one hundred. A speaker is allowed from eight to nine to present any subject germane to the purpose of the society, after which hour till ten his subject is thrown open to discussion. Here anarchist, socialist, or any other kind of "ist" has an opportunity to "blow off" his accumulated steam, and to discharge his obligations to the world at large.

Children are also asking What next? Adjacent to the House, on Polk Street, east of Halsted, is a large playground enclosed by a high iron fence. To gain this bit of open space wretched houses and more wretched people were removed. Here are swings, turnstiles, bars and other appliances by means of which many hands and brains are kept from mischief to themselves and others. Here the larger children can look after the younger, and although there is not a blade of grass in sight, still pure air, sunlight and simply breathing-room do much to help toward better living.

It is unnecessary for me to say in closing this paper that our hearts were filled with gratitude for the work Hull House is doing. The city, the land, owe not alone to the residents but to the hundred helpers who meet a weekly appointment their profound gratitude. This enterprise is not distinctly a work of philanthropy. It carefully distinguishes between work for the "inefficient, idle and distressed, and work for those who can help themselves." Philanthropy is, of course exercised, and in many instances even crude charity, but so long as health and wages keep good the class of people for whom Hull House especially exists have no need of it. "As one of their number has said, they require only that their aspirations be recognized and stimulated, and the means of attaining them put at their disposal." To apply the term philanthropy to the effort of meeting this want is to misuse the word, and to

call all self-help and its aids by an incorrect name. The dying Pestalozzi said, "I lived like a beggar, that beggars might learn to live like men." This is strong language, but contains much of the inspiration of Hull

House. To use an expression of Besant, the residents have tried to live the life of the "common lot." They are trying to show the less fortunate how "to make slums impossible." "CORNER" EDITOR.

AMONG THE WEEKLIES.

RAM'S HORN.

Shadows are black, but they have no teeth.

The brook babbles because it is shallow; likewise some people.

Many appear to forget that the "brotherhood of mankind" includes women.

The man who thinks he knows it all, puts out his eyes to begin with.

A ticket to a charity ball is a poor passport to heaven.

Love never complains that its burden is too heavy.

The faith that moves mountains began on grains of sand.

It doesn't make a lie any whiter to put it on a tombstone.

No man is ever alone. When God is not with him the devil is.

The man who sits down to wait for something to turn up will need a cushion on his seat.

THE INTERIOR.

There can be no doubt of it, we have passed the ebb and begun the flow. Skies are brightening, confidence is returning and money is coming out from its hiding places.

There never was so causeless a panic, and the recovery ought to be the more rapid on that account. There has been more or less overtrading, and as in all prosperous times people had easily exaggerated the value and prospective increase of their investments.

But back of all this was the fact that their investments were good, and it did not take long to prove that.

It is the privilege of the Christian Church to always, as Carey said, "expect great things from God." There are better times coming for the church, and there is no need that any of the brethren should cast themselves into the sea. Here is a poor remedy for most ills. It will be no injury to the business of next year that the water has been squeezed out of sundry reckless speculations. That is the only way we can ever see better times. And in theology and criticism a not dissimilar process is going on. A few wild dreams will be dissipated, but the foundations of faith and religion will stand sure. It looked at one time as though our churches as well as our banks were to endure a run; but better counsels have prevailed; and we believe that we are about to enter upon a winter of spiritual activity unparalleled for many years of the past. God grant that our hope may be realized in fact.

THE STANDARD.

It is thoroughly shocking to read of the frequent and barbarous outrages upon colored men in certain of the Southern states. Appearances indicate that a determination exists on the part of many people not to wait for the regular operation of law and justice to dealing with cases of crime by colored men. When such persons are arrested and put in jail mobs

are at once organized for the summary process of lynching. In certain cases colored men accused of crime have been thus put to death, in one or two by actually burning alive. The latest instance of such a mob procedure occurred last week at Roanoke, Va. A negro who had attempted to kill an aged woman for money was taken from the hands of the authorities, hung, and the body afterwards burned. The officers of the law were at first supported by the military, who had been called out by

the sheriff, and in the struggle which followed several persons were shot, some killed and more wounded. The mob, later, got possession of the criminal, of whose guilt in this case there was no doubt, and the tragedy ended as mentioned above. It is true that similar things have been done in the North. But whether in one section or the other, such proceedings can deserve only to be denounced as examples of pure barbarism unworthy of a civilized country.

THE IDOL OF GERMAN SPECTACLES.

[In the September number of *The Journal of Education* [London] I contributed an article on the above subject. I need scarcely say that my object is indirectly to make a plea for our own higher institutions of learning. It may afford some pleasure to Professor Adams, of Johns Hopkins, to know that on one occasion, when I was dining with the late Professor E. A. Freeman at Oriole College, Oxford, I asked the celebrated historian what he thought of American universities as compared with English or German. His reply was significant. "I consider Johns Hopkins one of the best institutions there is, not excepting any of the celebrated German universities."]

We have been so long accustomed to think and speak of the German people as being more highly educated than any other, that to make a contrary statement is almost equivalent to laying one's self open to a charge of ignorance. As far back as our recollection goes, Germany has constantly been held up to us as an ideal. In America, we are told that all our great professors completed their education at some one of the famous German universities. There is considerable elasticity about this statement, for the professors may have spent three months on the Continent,

or possibly they remained three years and took their doctor degrees. In either case, they returned to their own country full of admiration for German methods, and very enthusiastic as to incorporating some of the more distinctive features into their home work. They are never tired of holding up to their pupils as a model of plodding industry, of plain living and high thinking, the spectacled German student. When the time came, as I thought, for my going abroad "to complete my education," many of my friends opposed the plan of spending a year at Oxford. Notwithstanding the fact, which was constantly thrust before me, that Oxford and Cambridge were largely centres where the flower of the youth of England could "go up" to spend three or four pleasant years, making useful social connections, etc., the charm of the hallowed memories which clustered about old Oxford—the important rôle it had played for nearly a thousand years in the history of the English people—was an enticement which I could not resist. I had somehow, in spite of all that had been said to the contrary, conceived a very high ideal of the Oxford curriculum. My disappointment may well be imagined when it was found that the student was only required to pass an examination in

Arithmetic, Algebra to equations of the first degree, four books of Cæsar, two plays of Euripides and a bit of Latin prose, to be admitted as a Freshman. It is probably known in this country that no American college of any standing will admit a student to the Freshman year upon such an examination. The original plan of matriculating was altered, and the year was spent studying as a sort of *post-graduate*, attending only the more advanced lectures. This proved a fortunate arrangement, as in this capacity one is brought into more or less intimate contact with some of the leading men of the University. The result was, that this was the most pleasant, and probably the most profitable, year of my student-life. When, upon returning to America, I gave my impressions of Oxford student-life, those who had studied in Germany said, "Ah! I knew it; now if you had gone to Germany, you would have found things quite different. *There the students work*. In fact, that is the one thing above all others for which the German students are noted." It may as well be confessed that I was a little skeptical as to the superior diligence of the German students. On the Continent things do not move with a rush. It is in our own country, above all, that humanity is in a hurry. Life, from beginning to end, is a sort of hop-step-and-a-jump existence, and quick time at that. Few of our better institutions of learning can show a year without one or more of their students dropping out from impaired health due to over-work. Once again the Atlantic was crossed, with a determination both to look into the student-life on the Continent, and to carry away a German degree. Berlin was the first point. After some weeks, it was decided that Berlin was not quite characteristic enough. It was entirely too cosmopolitan, with its two or three hundred American and English students, as well as representatives of almost

every nationality. One could scarcely gather, however, from visiting the lecture rooms, that all the five thousand students were regular attendants. From Berlin, the next step was to quietly join one of the smaller Universities, where the German student might be seen in his native simplicity. The result is not exactly in his favor; or, at least, it does not substantiate the report as to working. The fact is, there is much of humanity, with all its weaknesses, even in the German student. He does not work any harder than the Oxford or Cambridge man, or the Harvard or Yale man. The German universities, like all other universities, have their scholars and their real students; what I mean to say is, that Germany cannot produce a larger proportion of these than can our own institutions. A few weeks ago I made this statement to a Canadian professor at the Sorbonne in Paris, and he replied with a knowing smile, which seemed to reflect a certain amount of pity for my ignorance. "Ah! there you are quite wrong; *the German students work*. Look how many wear eyeglasses." It was through the spectacles, as I afterwards learned (not his own, but theirs), that he had viewed the German student. The last clause gave the clue to that upon which he based his judgment. He had been less than three months in Germany, and most of this period had been during the vacation. He had heard only a few lectures at Leipzig, and, remembering the often-quoted phrase, found conclusive proof in the spectacles and eyeglasses which he saw bridging the noses of "the most intellectual people the world has produced." It is a curious fact that most of humanity is just like this Canadian professor, ready to accept any ordinary or often repeated assertion, clutching at any seeming confirmation, however slight or illusory. Public opinion, which makes as many blunders, and often with much worse results, as the individual, has awarded

to the Germans the palm as the most intellectual people of the world. True, the statement made by the German Emperor a few years ago to the effect that he needed soldiers rather than scholars, was a blow to our preconceived ideas. Yet we have not been willing to give up our old prejudices. It is said, in arguing this point, that a nation which can produce a Kant, a Leibnitz, a Goethe, or a Schiller, must have, widely distributed, those elements which go to make up such great men. If this be a safe argument, then that period during which learning was most widely diffused in England must have been during the time of Elizabeth, if the following quotation from Lord Jeffrey means anything: "There never was anywhere anything like the sixty or seventy years that elapsed from the middle of Elizabeth's reign to the Restoration. In point of real force and originality of genius, neither the age of Pericles, nor the age of Augustus, nor the times of Leo the Tenth or of Louis the Fourteenth, can come at all into comparison. For in that short period we shall find the names of almost all the very great men that this nation has ever produced: the names of Shakespeare and Bacon, and Spenser and Sidney, of Raleigh, etc.)* Yet no one would accept the conclusion that Englishmen throughout the land were better educated then than now, for general diffusion of knowledge was nothing as compared with the present. Far be it from me to do the German student wrong. There is no reason why he should not have credit for what he is and does, nor why the scholars among them should not be duly recognized. It is but just, however, that the long-accepted idea, that even the majority do nothing but work, be dispelled. It is high time that those of us who take German degrees should cease to countenance by our silence the exaggerated idea which prevails

* *Edinburgh Review*, Vol. II.

as to the thoroughness and diligence of the German students. Let us be honest. It is half sham at best; or, as the Oxford undergraduate would put it, "it is average rot."

But what of the German student-life, and how does it compare with that of the English or American? On the Continent there are the Universities and the Seminars. In the former, all the teaching is by lectures, in the ordinary way, the students taking notes of all the more important facts for future reference. In the Seminars, which are far more practical in their workings, the students, from personal research, prepare original work, which is read before the professor and those who attend the regular meetings. The percentage of the students enrolled at the University who attend these Seminars, is so small that I should not like to mention it.

One good feature of the University work is that there are no long-experienced tutors, who know the ropes, to guide those wishing to take degrees, in such a manner that they can get through with the least possible work. It is scarcely a fair way of estimating the work done by students, to calculate from the number attending lectures. The only safe plan is to estimate about what per cent. of students in attendance take degrees.

During an interview with the Dekan of the Faculty of one of the most widely known of the German Universities, the professor was asked about what per cent. of the students took their degrees. He replied that he could not say exactly. "As many as, say, 10 per cent.?" "Oh, no, not so many as that." "Then would 3 per cent. be too low?" "I hardly know; I should think 3 per cent. finished their course," was his reply. "Then we should be quite safe in saying that the average would be much less than 10 per cent., and probably more than 3 per cent.?" The professor agreed. This fact is somewhat

startling. It means that by far the larger half of the students do not work, do not attend lectures, but do, as many of their English and American contemporaries, have a good time while up at their Universities.

A very famous German professor, whose books are known even across the Atlantic, once made this statement: "I believe one or two of our leading corps (duelling clubs) have it in their by-laws that any member found visiting a lecture during his stay at the University shall be punished by a fine for such offense." This is certainly something unique among the regulations of student-life, and, as far as the writer knows, it is confined to Germany. It proves one thing, that the spirit of the corps, at least, is against work. The life of these corps-men is, however, interesting in its way. Members are usually admitted according to their allowances above necessary living expenses. The most aristocratic require its members to have a monthly allowance of six hundred marks. It was to this corps that the German Emperor belonged during his stay at Bonn.

These men usually drive in carriages, keep huge dogs, wear spotless uniform caps, play cards at the cafés, fight duels, and spend their evenings at the *kneip*, where they consume enormous quantities of beer. These evenings are characteristically German. Their drinking, interspersed with drunken songs, not always elevating, would be misery to most English and American students. There are no outdoor sports of any sort. There are long walks and drives, never ball, cricket, or boating.

The life is so entirely different, being so much indoors, that it is no wonder we have looked upon them as being very studious. One can understand how vigorous young manhood can enjoy outdoor sports, but how he can sit the hours away over pots of beer is something more difficult to grasp. Even the

students of theology are not always an exception, so general is the custom. "You see that student across the street," said a friend one day, "he is a theologian; capital fellow, you know, except he drinks rather hard." It must be said, on the other hand, that the German standard is higher, the teaching more thorough and advanced, than is usual in English and American Universities. Degrees are cheapened, not only in America, but in this country as well. It is something of a disgrace to read in the London *Daily News* an advertisement for a journalist, in which it is stated "no Oxford or Cambridge man need apply," and equally shameful to find in a young man's advertisement in the same paper, for a position on some newspaper, that he "has never seen either Oxford or Cambridge." Such things should drive our University authorities to require something more than a certain amount of work, crammed into the applicant by an old experienced tutor, for the degree of B.A. How would it do to make some effort to cultivate more the "bump of wisdom," and devote a little less time to imparting knowledge? There are many learned men, but few are wise.

We have not yet despaired of seeing Oxford and Cambridge, as well as all our better American Universities, require a three years' course of advanced work for the M.A. degree, in which thought and original work shall play a conspicuous part, instead of demanding simply so many pounds or dollars. The one thing most admirable in the German system (and we have practically the same in America) is the systematic gradation of the plan of education by a well-defined series of successive steps, from the primary *Volkschule* to the end of the University course. When the pupil or student has finished with credit any one of the different grades, he is given some sort of a certificate to that effect.

Now a word as to the common people.

During a walk of between three and four hundred miles in Germany, visiting out-of-the-way places and mingling more or less with the common people, nothing was seen which would confirm the assertion that the Germans are so well educated. I found people, just as I have found them in my walking tours in England and America, who could neither read nor write. It is usually accepted that the condition in which we find women in any country is a very true exponent of a

country's progress. Weighed in this balance, Germany is found wanting.

The import of this article has not been to give Germany credit for nothing. We recognize her greatness, which admirers oft parade before us. It is not out of place, however, in some measure to do away with the old moss-covered tradition that the German students work, and that their people are better educated than any other.

HAZLITT ALVA CUPPY.

ELEMENTS OF SUCCESS.

BY THOMAS KANE.

The first element of success for a young man is a genuine love of work for its own sake—not for the wages. Lacking this, and working for wages only, nothing but mere accident will prevent failure. The young man who commences and quits work when the bell taps, taking no further interest in it, is discharged in dull times. His hours must be held with reference to what is to be done rather than the hours to do it in. This sometimes means working over hours; it sometimes means working less than the regulation time, but it always means looking after his employer's interests conscientiously. Another element is the rigid adherence to the principle that no matter what the salary is something must be laid up every week. My judgment, based on an experience of more than thirty years of active business life, leads me to say that there are no exceptions to the rule that the young man who will not lay up money on \$5 a week will not lay it up on \$10. And if he does not lay up money on \$10 a week he will not on \$20. I never knew an exception to this rule. The third element of success is the correct idea of what is the difference between necessities and luxuries. More than

one-half of the expenses of the average young man are luxuries. It takes very little money to buy wholesome food and clothing enough to be comfortable, and bearing one's share of the charitable burdens, if they ought to be called burdens, which every true man must bear if he wants to be anything or to do anything in the world. The rest are luxuries. If he cannot deny himself the enjoyment of what he may regard as necessities, but which, if he will think of it seriously, he will know to be luxuries, he can depend on scratching a poor head as long as he lives. I have no doubt that three-fourths of the leading business men in Chicago to-day in their youth and young manhood, worked for salaries that the average Chicago young man would regard as beneath him. But every one of them will say that he loved work for its own sake and that he saved money as a matter of principle; that he practiced the closest economy. Economy is a pleasure when you want to accomplish something by it. It is a genuine hardship when you have to economize. With a wife and two children I earned \$600 a year once and laid by \$100 of it. When I came to Chicago in 1872,

leaving my family in another state, I lived on fifty cents a day. This was not because I was not able to spend more money but because I had a purpose to accomplish, and to accomplish it meant rigid economy. This I

practiced cheerfully, and I would do it again just as cheerfully. I need hardly say the purpose was success in establishing my business.—*Young Men's Era*.

BOOK REVIEWS.

DICTIONARY OF QUOTATIONS from Ancient and Modern English and Foreign Sources. Including Phrases, Mottoes, Maxims, Proverbs, Definitions, etc. By Rev. James Wood, Editor of Nuttall's Standard Dictionary. New York: Frederick Warne & Co. 1 vol. 668 pages. Demy 8vo. \$2.50.

This work is a very valuable addition to the reference library. Within 30,000 references the crystallized wisdom of the great minds of America, England, France and Germany has been gathered. The effort has not been made to collect merely familiar quotations, but those having pith and point, wing and barb. The work bestowed on this attempt seems to be well done. A comprehensive index at the end of the volume refers by numbers to the quotations. It will be found to contain the coinage of penetrating minds of no ordinary power. Spice of all sorts can be found in it, and apt and pungent putting of great truths. It contains both Prose and Poetry, and is not confined to any one particular period. It supplements all books of quotations we have ever seen, and for this reason will be a valuable addition to other works on the same general subject.

PHILANTHROPY AND SOCIAL PROGRESS. Seven Essays delivered before The School of Applied Ethics, Plymouth, Mass., in 1892, with an Introduction by Professor Henry C. Adams. New York: T. Y. Crowell & Company.

The School of Applied Ethics studies Comparative Religions, Ethics and Economics. In 1892 all the studies in the latter department centred about the idea of social progress. The volume entitled as above is a part of an extended investigation of this subject. The writers, with one exception, Professor Giddings, are practical philanthropists. Miss Jane Addams, who has two essays on "Social Settlements, their Subjective and Objective Necessity," is the head resident of Hull House, Chicago. Mr. Robert A. Woods, who writes of the "Society Settlement Idea," is a recent graduate of Amherst, and is a resident of Andover House, Boston. "Philanthropy—Its Success and Failure," and "Philanthropy and Morality," the third and fourth lectures, were delivered by Rev. James O. S. Huntington, of the Order of the Holy Cross. Professor Giddings writes on "Ethics of Social Progress"; and Mr. Bernard Bosanquet, an active member of the London Charity Organization, gives the experience of the society under the title "The Administration of Charity."

These titles indicate the scope of the book. The material it contains has not been put before the public in any collected form. It shows how practical philanthropy is trying to make the "slums impossible." The criticisms upon the effect of charity given, whether organized or spontaneous and indiscriminate, are just, but it would take some time to correct the abuses. If Father Huntington's plain facts and barbed sentences

could gain the eye and heart of the people of wealth much to this end would be accomplished by the book. The writers very distinctly point to the fact that there must be actual contacts with the people we want to help, and that such contact must not be that of superior with inferior, but that of equals. The readers of these lectures will be informed, startled, piqued, aroused and put to thinking.

THE REBEL QUEEN. By Walter Besant.
Illustrated. New York: Harper & Brothers. 12mo. Cloth. \$1.25.

This is a bright thoughtful story of married life from a Jewish view-point. The theory of the book seems to be that men and women are lonely, loveless and friendless without a due respect for the natural law of nature that makes the husband the acknowledged master, while a loving obedience makes the wife the true mistress. A wealthy woman separates from her husband to enlist in the cause of female equality. Her daughter, when grown, is induced to associate with humble Jews. In these surroundings she learns what life is; becomes acquainted with the true history of her people; meets and learns to love her father, hitherto unknown; and finds herself a true follower of her people's religion and life, much to the chagrin and disappointment of her mother. The wealth of the family disappears; the mother's devoted followers cease to visit her; the proud heart refuses to yield to her husband's desire for an obedient wife. So, lonely, loveless and friendless she disproves in herself every theory she advocated. A peculiar sadness comes to the reader's mind for this reason. The stubbornness is somewhat unnatural. There is a confusion of the modest shrinking of Vashti, the Persian favorite, from an humiliating display of her beauty before a drunken court, and the

elevated desire of a true motherly soul to be on the equality with a noble man. Though this is the chief female character in the book it is not so skilfully wrought out as the others. The book shows fairly well the lines drawn between real and artificial life. It makes a good study of womankind, and presents some ideas in the progress of women worthy of being followed. One of the characters is represented as influenced by Tolstoi, and leaving a life of title and wealth chooses the common lot. In these touches one can see the influence of socialistic tendencies in society. The author has also illustrated the persistency of the natural law of race peculiarities, and of love. The strong characters in the book are men; and especially prominent in wisdom and learning is the husband and father. He esteems labor for its own sake, and values money only for its ability to satisfy his necessary wants. He is more or less a dreamer; but his dreaming leads always toward truth. Upon the whole the book is somewhat stimulating and suggestive. It will set a thoughtful reader to thinking. The altruistic creeps out frequently; but the strongest features emphasize the unchangeableness of law.

BOOKS RECEIVED.

NOTE.—All books received will be noted here, and will receive in due time more formal and extended attention.

TOOLS AND THE MAN. By Washington Gladden.
Houghton, Mifflin & Co.

THE NEW ERA. By Rev. Josiah Strong, D.D. Baker & Taylor Co.

DEPENDENTS, DEFECTIVES, DELINQUENTS. By Rev. C. R. Henderson, D.D. D. C. Heath & Co.

PAUPERISM AND THE ENDOWMENT OF OLD AGE. By Charles Booth. Macmillan & Co.

FACTORS IN AMERICAN CIVILIZATION. D. Appleton & Co.

ABNORMAL MAN, being essays on Education and Crime and Related Subjects. By Arthur MacDonald, Bureau of Education at Washington.

WHAT IS COMMUNISM? A narrative of the Relief Community. By Alcander Longley. St. Louis, Mo.

PROFIT SHARING. A Study in the Evolution of the

Wages System. By Nicholas Paine Gilman. Crown 8vo. 469 pages. \$1.75. Houghton, Mifflin & Co., Boston.

THE TRUE GRANDEUR OF NATIONS. By Charles Sumner. 132 pages. 75 cents. Lee & Shepard, Boston.

CURRENT EVENTS.

AUGUST 29—A statement from Controller Eckels shows thirty-four suspended national banks have resumed.

Oliver Wendell Holmes celebrated his eighty-fourth birthday.

AUGUST 30—Police suppress a riot on the lake front in Chicago.

The seventh annual convention of the International Sunday School Union opened in St. Louis.

Receiver was appointed for the Nicaragua Canal Company.

AUGUST 31—Railway wreck near Chester, Mass. Fifteen killed.

Court decides World's Fair must remain open Sundays.

SEPTEMBER 1—Governor Mathews of Indiana, orders militia to be held in readiness to prevent a prize fight.

Public debt increased in August by \$10,442,893.33.

Home Rule passed the Commons by 301 to 267. Bill read in House of Lords for first time.

SEPTEMBER 2—Some \$7,500,000 in gold was imported during the past week.

SEPTEMBER 3—Sunday.

SEPTEMBER 4—George Gould yesterday laid the corner stone of the Jay Gould Memorial Church at Roxbury, N. Y.

Labor Day celebrated throughout the United States.

Colonel Jerome Bonaparte, grand-nephew of Napoleon I, died near Manchester-by-the-Sea, Mass.

Republicans number nearly eight to one in French Chamber of Deputies.

SEPTEMBER 5—Twenty-five thousand G. A. R. men paraded at the National Encampment at Indianapolis.

Mills and factories resuming business over the country.

Iowa Populists nominate J. M. Joseph for Governor and declare in favor of present prohibitory law.

SEPTEMBER 6—J. G. B. Adams, of Massachusetts, chosen Commander-in-Chief of G. A. R. Veterans.

Massachusetts Prohibitionists declare liquor traffic a menace to free government.

SEPTEMBER 7—Hamilton Fish, Ex-Secretary of State, died near Garrisons, N. Y.

Social Science Association in session at Saratoga, N. Y.

Collision on Pan Handle Railroad resulted in twelve being killed and a number wounded.

Brewers in National Session, indorsed Governor Altgeld's action in pardoning the anarchists.

SEPTEMBER 8—About eleven millions have paid admission to the World's Fair.

Emperor William abolished the exceptional laws in Alsace-Lorraine.

House of Lords rejects Home Rule by 419 to 41.

SEPTEMBER 9—Mrs. Grover Cleveland gave birth to a baby girl in the White House.

Columbus liberty bell dedicated at the World's Fair.

SEPTEMBER 10—Sunday.

SEPTEMBER 11—The Parliament of Religions opened at Chicago.

SEPTEMBER 12—Train robbery near Kendallville, Indiana.

President Cleveland agrees to be an arbitrator in the Brazil-Argentine boundary dispute.

Emigration from New York exceeds, for first time, immigration.

Charles de Lesseps' five-year sentence set aside.

SEPTEMBER 13—Charles Wilson appointed Assistant General Superintendent of Railway Mail Service.

Mills and factories resume work.

Montreal Presbytery found Professor Campbell guilty of heresy.

SEPTEMBER 14—A shortage of 5,000 ounces of gold (\$34,000) announced from the mint in Philadelphia.

Much suffering among the reported 150,000 waiting to enter the Cherokee strip.

Rio Janeiro was bombarded for six hours by the rebels.

SEPTEMBER 15—Train robbery in northern Michigan. \$75,000 secured.

End of the German army manoeuvres near Stuttgart.

SEPTEMBER 16—Cherokee strip thrown open to the waiting thousands.

Yellow fever increases in Brunswick, Ga.

H. S. Cochran, clerk, confesses to having stolen gold from mint and restores most of it.

Bombardment continued in Rio.

SEPTEMBER 17—Sunday.

SEPTEMBER 18—Yesterday three negroes were lynched and a fourth kicked to death by a mob in Louisiana.

The Centennial of laying corner stone of Capitol at Washington celebrated.

London section of National Liberal Federation declare for the abolition of hereditary legislators.

SEPTEMBER 19—Collision near Manteno, Ill. Eight persons killed and twice as many wounded.

Second annual conference of Christian Prohibitionists met in New York.

Queen Regent of Holland opened Parliament advocating electoral reform bill.

SEPTEMBER 20—Militia fire on a mob at the jail in Roanoke, Va. Seven killed.

"Men's National Christian Prohibition Union" organized in New York.

SEPTEMBER 21—Mob at Roanoke, Va., succeed in taking Robert Smith (colored) and hanging him.

Illinois Central train held up by robbers. No money obtained.

The brotherhood of Christian Unity organized at Chicago.

SEPTEMBER 22—Eleven persons killed in a collision on the Wabash Railroad in Indiana.

The British Parliament adjourned until November 2.

SEPTEMBER 23—The Treasury Department will pay the expense of deporting the Chinese.

Five Gladstonians aid striking miners in England to borrow £80,000.

SEPTEMBER 24—Sunday.

SEPTEMBER 25—A number of anarchists were arrested yesterday in Vienna.

Two train robbers killed and four captured in the act of robbing a train near St. Joseph, Mo.

Organized effort being made to prevent Corbett and Mitchell fight (to take place in December) by ministers and others.

Revolution in Argentine growing. Rebels receive reinforcements.

A Russian steamer, Alphonse Zuvecke, burned. Sixty lives lost.

THE ALTRUIST'S CORNER.

There are 35,534 members of Evangelical churches in Japan.

The American Baptist Missionary Union has a living membership of 170,000 souls.

According to Prof. Drummond the heart disease of Africa is the slave trade.

Chauncey M. Depew estimates that 80,000 young men are annually destroyed by the saloon.

Mr. John D. Rockefeller renews his gift of \$10,000 for the Baptist Home Mission Society.

All lovers of men will greatly rejoice in the prospect of the prohibition of the possession and use of opium in Burma.

It is said that there have been as many as two hundred Christian martyrs in Uganda since the entrance of Protestant missions.

Heroic giving, according to Rev. Dr. A. T. Pierson, is limiting the personal outlay to a certain amount, and giving away the entire remainder.

During the past year the American Baptist Missionary Union raised \$1,010,341.46 and

the Northern Presbyterian Board \$1,014,504.37 for foreign missions.

Theresa Corwin, of Columbus, O., has sacrificed enough skin from her limbs and back to graft on the face of her brother, a fireman, injured by steam in a wreck, and both are doing well.

Miss Florence Nightingale has just celebrated her seventy-third birthday. Although for many years confined to her house by constant ill health, she is ceaselessly at work for the welfare of her fellow-creatures.

According to the *Indian Witness* leprosy is decreasing in India. The census of 1893 shows a total of 120,000. Improved sanitation, good dietetic conditions and hygienic habits seem to effect better results than segregation.

The American Humane Society has authorized its president, George T. Angell, to offer \$1,000 to the first leading American university or college which shall, in accordance with his ideas, establish a professorship of social science and humanity.

The Orphans' and Widows' Home at Fredricksburg, Va., with an endowment of \$10,000, has been presented to the Southern Presbyterian General Assembly, to be used as a school and home for the children of deceased missionaries.—*Church at Home and Abroad.*

Twelve hundred beds at a penny a night each are offered to London's homeless poor in a new Salvation Army shelter, erected on the banks of the Thames, near Blackfriar's bridge.

Among the successful philanthropic societies in England is one known as Homes for Little Boys. It makes a specialty of teaching boys useful trades. No fewer than sixteen hundred boys have "graduated" from the institution.

A new mission house and nursery is to be erected on the southeast corner of First avenue and East Sixtieth street, New York, to cost \$60,000. It is the gift of Isaac V. Brokaw to Rev. Dr. Kittredge's Madison Avenue Reformed Church.

The charges of cruelty brought by the New York *World* against the management of the Elmira, N. Y., Reformatory will be investigated by a special committee selected from the State Board of Charities. This committee has invited all persons who wish to make allegations against the disciplinary or financial management of the reformatory to put their complaints in writing before September 1, and to appear for oral examination under oath at such time and place as the committee decides.

"My view is that public systems of relief are to protect the community, while the duty of private organization and of all men and women who love God and their neighbor, is to guide and care for everyone of their fellow-beings who is degraded and save him, body and soul, because he is a son of God and has an eternal future."—*Mrs. C. R. Lowell, in Literature of Philanthropy.*

The Free Church of Scotland reports marked progress in its foreign mission fields during its past Jubilee year. The communicants admitted to their foreign mission churches numbered 1,002. It used workers, both Scotch and native, 975, and raised \$350,000. In the year before the disruption the Church of Scotland, all told, had thirteen missionaries, and an income for foreign missions of \$40,000.

AGENCIES OF REFORM.

"Three agencies of reform represent the most profound hopes of this nineteenth century. They are, first, the monition of the crucified One exemplified by himself to the uttermost: Love thy neighbor as thyself. Second, the physiological regimen of cleanliness and sunshine, enforced by such opinion as that of the eminent English physician, Alfred Carpenter, who said of the worst born specimens of children in a great Reform School, 'They seem to teach us that not even one generation of change is required to wipe out a generation of defects when personal health is well looked after.' The third remedial agency is the Manual Training School, bringing interests into the children's lives, who 'learn by doing.'"—*Frances A. Goodale.*

YOU AND I.

I want some department in this REVIEW where I can lay aside any false egotism which may, in some measure, enter into my make-up, as I attempt to serve in the capacity of editor. A department where I can talk to those who support our enterprise in that free and easy manner common to friends.

It is taken for granted that every subscriber is personally interested in the work which the REVIEW hopes to aid in accomplishing—a higher and broader conception of our duty to our fellows, and the realization of loftier ideals in our own lives. This being true, you are all interested in every step that is progressive. All this will be departing from the traditions of older reviews I know, but it is not always folly to break away from long established rules. In Germany they still thrash their wheat with the flail. We have the improved thresher, and it is better.

There are a good many things I should like to tell you; we are finding friends in many places. Subscriptions have come in from fifteen or sixteen states, and from Germany, South Africa and England—quite a number from our English friends.

Dr. Boardman, the well-known Philadelphia divine, called a few days ago. He will retire next May from what will have been a thirty years' pastorate of the First Baptist Church of his city. His call will do me much good, he is so genial and large hearted. He believes in Altruism, and will soon give his people a sermon on "The Altruistic Imagination." He is one of the supporters of this REVIEW, and will contribute to its pages.

I take very great pleasure in announcing that the management of the subscription department has been placed entirely in the hands of Mr. A. T. French. I doubt if I could have found a better man, or one whose experience and ability was better adapted to the work. Born in Indiana about thirty years ago, at the age of twenty or twenty-one he came to Chicago, and has been most successful in all his undertakings. Coöperate with him and he will soon make this REVIEW known throughout the land.

I was strongly urged not to come to Chicago to found this REVIEW. "Go to Boston or New York; Chicago people will not support a review; see how many have tried. They are not literary up there, and it is the most wicked city in the country." But I came, and because I have faith in Chicago and her future. That there is altruism and philanthropy among the people of this city is not only shown by the life of the late Mr. Crerar, but in such enterprises as the University Settlements, homes, hospitals, etc.

No one, of course, for a moment thinks the REVIEW has attained any realization of its ideals. Babes are born. They become strong men by growth. There will be every attempt toward progress month by month. One way is to double our circulation. How many of our friends will send in this month just one subscriber? There are more good people than you think, and it is not so difficult to enlist one of them for the ranks of the REVIEW.

It is best for us to keep in mind what the REVIEW is, and something of what we may

expect to find in its pages in numbers which are to follow.

But first we will see what some prominent men and the press think of us.

Count Bernstorff (Berlin) :

I think your plan a very good one.

Thomas Wentworth Higginson :

The suggestion seems to me a good one.

C. J. Peir (London) :

Indeed, a most refreshing mouthful of good things.

Joseph Cook (Boston) :

Your purposes, as to a magazine, are certainly noble.

Rev. P. S. Henson, D.D. :

I trust your effort may be a pronounced success. It ought to be, and I am greatly pleased with your initial number.

Rev. Dr. Withrow :

Your aim is excellent, and my good wishes are for your success.

Rev. F. W. Gunsaulus, D.D. :

There can be no question concerning the worthiness of your purpose, and the nobility of your success.

W. T. Stead, founder of Review of Reviews :

I am extremely interested in your enterprise. I shall be delighted to give you any help I can. I have read the numbers of your REVIEW with great interest.

Prof. James Bryce, M.P. :

I have to thank you for a copy of the ALTRUISTIC REVIEW. . . . The object you have in view is an excellent one, and the efforts you are making can not fail to do good. There must be a large circle of readers in sympathy with your aims.

Rev. Dr. Boardman :

Altruism is the instinctive yearning of the best hearts

of Christendom to-day; and it needs an outlet for expression. I congratulate you on the pronounced success of your REVIEW.

Rev. F. A. Noble, D.D. :

The times have suggested the idea of an ALTRUISTIC REVIEW, and made it possible. It would seem as though the times demand the issuing of such a Review.

From Rev. Wm. M. Lawrence, D.D. :

CHICAGO, ILL., July 31, 1893.

MY DEAR SIR : The principles which underlie THE ALTRUISTIC REVIEW are excellent. The copy which I have seen is most assuring. I have been very much interested in favor of the REVIEW, and shall be greatly pleased at its success. It has manifested unusual discretion in the selection of its topics, as well as its choice of those who write them.

Rev. Dr. Bolton :

Your excellent magazine is before me. It has the right ring, and promises to be of real service to the busy readers of this hour.

I know of no field that offers so much in return for honest effort. If I can be of any service to you at any time command me.

From the Interior :

It is well befriended, well edited and well deserving.

From the Standard :

It affords the promise of what shall fill a place of its own in current literature.

From Unity :

The magazine has a good name and . . . cannot but win the approbation of the reading public.

From the Indianapolis Journal :

Its purpose is "to appeal to whatever will make manhood more manly and womanhood more womanly in their highest and broadest sense."

THE
HISTORY
OF THE
LIFE AND ACTIONS
OF
ADM. CHRISTOPHER COLUMBUS
AND OF HIS
DISCOVERY
OF THE
WEST INDIES
CALL'D
THE NEW WORLD,
NOW IN POSSESSION OF HIS *CATHOLIC MAJESTY*.

WRITTEN BY HIS OWN SON D. FERDINAND COLUMBUS.

After this letter he again writ to the Admiral as follows :

TO CHRISTOPHER COLUMBUS PAUL THE PHYSICIAN WISHES HEALTH.

I Received your letters with the things you sent me, which I take as a great Favour, and commend your noble and ardent desire of Sailing from East to West, as it is mark'd out in the Chart I sent you, which would demonstrate itself better in the Form of a Globe. I am glad it is well understood and that the Voyage laid down is not only possible, but true certain honorable, very advantageous, and most glorious among all Christians. You cannot be perfect in the knowledge of it, but by Experience and Practice,

as I have had in great Measure, and by the solid and true Information of Worthy and Wise Men, who are come from those Parts to this Court of *Rome*, and from Merchants who have traded long in those Parts, and are Persons of good Reputation. So that when the said Voyage is perform'd, it will be to Powerful Kingdoms and to most noble Cities and Provinces, Rich and abounding in all things we stand in need of, particularly in all sorts of Spice in great quantities and store of Jewels. This will moreover be Grateful to those Kings and Princes, who are very desirous to Converse and trade with Christians of these our Countries, whether it be for some of them to become Christians, or else to have Communication with the Wise and Ingenious

Men of these Parts, as well in point of Religion as in all Sciences, because of the Extraordinary Account they have of the Kingdoms and Governments of those Parts. For which reasons and many more that might be alleg'd, I do not at all admire, that you who have a great Heart, and all the *Portuguese* Nation which has ever had notable Men in all undertakings, be eagerly bent upon performing this Voyage.

This Letter, as was said before encourag'd the Admiral much to go upon his Discovery, tho' what the Doctor there writ was false, as believing that the first Land they should meet with, would be *Cathay* and the Empire of the *Great Cham*, with the rest he there relates; since as Experience has made appear, the distance from our *Indies* to that, is greater than from hence to our *Indies*.

CHAPTER IX.

The Third Motive and Inducement, which in some measure excited the Admiral to Discover the West Indies.

THE third and last Motive the Admiral had to undertake the Discovery of the *West Indies*, was the hope of finding before he came to *India*, some very beneficial Island or Continent, from whence he might the better pursue his main design. This his Hope was grounded upon the Authority of many Wise Men and Philosophers, who look'd upon it as most certain, that the greatest part of this Terraqueous Globe was Land, or that there was more Earth than Sea; which if so, he argued, that between the Coast of *Spain* and the bounds of *India* then known, there must be many Islands, and much Continent, as experience has since demonstrated, which he the more readily believed, being impos'd upon by many Fables and Stories, which he heard told by several Persons and Sailors,

who Traded to the Islands and Western Sea, and to *Madera*. Which Testimony making Somewhat to his purpose, they were sure to gain a Place in his Memory. Therefore I will not forbear relating them, to satisfy those that take delight in such Curiosities. It is therefore requisite to be understood. That a Pilot of the King of *Portugal*, whose name was *Martin Vincente* told him, that he being once 450 Leagues Westward of Cape *S. Vincent* found and took up in the Sea, a piece of Wood ingeniously wrought, but not with Iron; by which, and the Winds having been West for many days, he guessed that a piece of Wood came from some Island that way. Next one *Peter Correa*, who had Married the Admiral's Wife's Sister, told him, That in the Island of *Porto Santo* he had seen another piece of Wood brought by the same Winds well wrought, as that above mentioned; and that there had been Canes found so thick, that every joint would hold above four quarts of Wine, which he said he affirm'd, the King of *Portugal* himself discoursed with him about these affairs, and they that were shown him, and there being no Place in our Parts, where such Canes grow, he look'd upon it as certain that the Wind had brought them from some Neighboring Islands, or else from *India*. For *Ptolemy* in the first Book of his Cosmography, Chap. 17 says. There are such Canes in the Eastern Parts of *India*: And some of the Islanders, particularly the *Azores* told him, That when the West Wind blew long together, the Sea drove some Pines upon those Islands, particularly upon *Gratiosa* and *Fayal*, there being no such in all those Parts, and that the Sea cast upon this Island of *Flores*, and thereof the *Azores*, two dead bodies of Men, very broad faced, and differing in Aspect from the Christians. At Cape *Verga* and thereabouts, they say, they once saw some cover'd *Almadies* or Boats, which it is believed were drove that way by Stress of Weather, as

they were going over from one Island to another. Nor were these only the Motives he then had, which yet seem'd reasonable; but there were those that told him they had seen some Islands, among whom was *Anthony Leme* married in the Island *Madera* who told him, that having made a considerable run in a Caraval of his own Westward, he had seen three Islands. These he did not give Credit to, because he found by their own words and discourse, that they had not sail'd 100 Leagues to the Westward, and that they had been deceived by some rocks, taking them for Islands; or else Perhaps they were some of those floating Islands that are carried about by the Water, call'd by the Sailors *Aguadas*, whereof *Pliny* makes mention, the first Book Chap. 97 of his Natural History; where he says, That in the Northern Parts the Sea discover'd some spots of Land, in which there are Trees of deep Roots, which parcels of Land are carried about like Floats, or Islands upon the Water. *Seneca* undertaking to give a Natural Reason why there are such sort of Islands: says in his 3d Book that it is the Nature of certain spungy and light Rocks, so that the Islands made of them in *India* swim upon the Water. So that were it never so true, that the said *Anthony Leme* had seen some Islands, the Admiral was of Opinion, it could be no other than one of them, such as those call'd *St. Brandam* are supposed to be, where many wonders are reported to have been seen. There is also an Account of others that lie much northward and always burn.

JUVENTUS FORTUNATUS Relates that there is an account of two Islands towards the West, and more Southward than those of *Cabo Verde* which swim along upon the water. These and the like grounds might move several People of the Islands of *Ferro* and *la Gornera* is also of the *Azores*, to affirm that they saw Islands towards the West every Year, which they

look'd upon as most certain and many Persons of Reputation swore it was true. He says moreover, That in the Year 1484, there came into *Portugal* one from the Island of *Madera* to beg a Caraval of the King to go to discover a Country which he saw every Year, and always after the self same manner, agreeing with others, who said they had seen it from the Islands *Azores*. On which Grounds in the Charts and Maps formerly made, they placed Some Islands thereabouts and particularly because Aristotle in his Book of Wonderful Natural things affirms, it was reported that some *Carthaginian* Merchants had sailed through the Atlantic Sea, to a most fruitful Island as we shall declare more at large hereafter, which Islands Some *Portugeses* as inserted in their Maps, calling it *Antilla* tho' they did not agree in the Situation with *Aristotle*, yet none placed it above 200 Leagues due west from the *Canaries* and *Azores*, which they conclude to be certainly the Island of the seven Cities Peopled by *Portugeses* at the time that *Spain* was conquered by the Moors in the year 714. At which time they say seven Bishops with their People Embarked and Sailed to this Island, where each of them built a City, and to the end none of their People might think of returning to *Spain* they burned the ships, Tackle and all things necessary for sailing. Some *Portugeses* discoursing about this Island, there were those that affirmed several *Portugeses* had gone to it, who could not find their way to it again. Particularly in the time of *Henry Infant of Portugal*, a *Portugese* Ship was drove by Stress of Weather to this Island, *Antilla*, where the men went ashore, and were led by the Islanders to their Church, to see whether they were Christians, and observed the *Roman* Ceremonies, and perceiving they did, they desired them not to depart till their Lord came, who was then absent, would make very much of them, and give them many Presents, and to whom they would

presently send advice, but the Master and Seamen, were afraid of being detained, suspecting those People had not a mind to be discovered, and might therefore burn their ship and for that reason they sailed back to *Portugal* hoping to be rewarded for what they had done by the *Infante*. He reproved them severely, and bid them return quickly; but the Master for fear ran away from *Portugal* with the ship and men; and it was reported, that whilst the Seamen were at Church in the Said Island, the Boys of the ship gathered Sand for the Cook-Room, the third part whereof they found to be pure gold. Among others that set out to discover this Island, was one *James de Fiene*, whose Pilot *Peter Vilasquer* of the Town of *Palos de Moyner*, told the Admiral in the Monastery of *St. Mary de la Rabida* that they set out from *Fayal*, and sailed above 150 Leagues South-West and on their return discovered the Island *Flores*, being led to it by abundance of Birds they saw fly that way, because those being Land and not Sea Fowls they judged they could not rest but upon Land; after which they sailed so far North East, that they came to Cape *Clare* in the West of Ireland, where they met with stiff Westerly Winds, and yet a smooth Sea, which they imagined was caused by some Land that sheltered it towards the West. But it being then the month of *August* they would not turn towards the Island, for fear of Winter. This was about 40 years before our Indies were discovered. This account was confirmed by the Relation a Mariner at Port *St. Mary* made, telling him that once making a Voyage into *Ireland*, he saw the said Land which he then thought to be part of Tartary, falling off towards the West, which its like was the Land we now call *Bacallaos*, and that they could not make up to it by reason of the bad Weather. This he

said agreed with one *Peter de Valasco* of *Galacia* affirmed to him in the City of *Murcia* in *Spain* which was that sailing for *Ireland*, they went away so far to the North West that they discovered Land West of Ireland, which Land he believes to be the same that one *Femaldolmos*, attempted to discover after the manner I shall here faithfully set down as I found it in my Father's Writings, that it may appear how some Men lay the Foundation of great matters upon slight grounds. *Gonzalo de Oviedo* in his History of the *Indies* writes, That the Admiral had a Letter wherein he found the *Indies* describ'd by one that had before discovered them, which was not so but thus *Vincent Dear*, a *Portuguese of Tavira*, Returning from *Guinea* to the *Tercera Islands*, he told it to one *Luke de Cassana* a *Genoese Merchant*, who was very rich, and his Friend, persuading him to fit out some Vessel to conquer that Place; which he was very willing to do, and obtain'd License for it of the King of *Portugal*. He went therefore to his Brother *Francis de Cassana* who Resided at *Sevil* to fit out a Ship with all speed for the said Pilot. But the said *Francis* making a jest of such an undertaking, *Luke de Cassana* set out a Vessel to the *Tercera Island*, and the Pilot went out three or four times to seek the said Island, sailing from 120 to 130 Leagues, but all in vain, for he found no Land. Yet for all this, neither he nor his Partner gave over the Enterprize till Death, always hoping to find it. And the Brother aforesaid, told me and affirm'd it, that he knew two Sons of the Captain that discovered the *Tercera Island*, their names *Michael* and *Jasper Cortereal*, who went several times to discover that Land; and at last in the Year 1502 Perish'd in the attempt, one after another, without ever being heard of, and that this was well known to many.

(To be continued.)

SOME ARTICLES IN THE MONTHLY MAGAZINES AND REVIEWS.

THE NEW WORLD.

SEPTEMBER.

Ernest Renan.
A Way out of the Trinitarian Controversy.
The Relations of Religion and Morality.
The Boston Pulpit: Channing, Taylor, Emerson, Brooks.
Jesus' Self-Designation in the Synoptic Gospels.
The Rôle of the Demon in the Ancient Coptic Religion.
The New Unitarianism.

LIPPINCOTTS.

OCTOBER.

The Hepburn Line—MRS. MARY J. HOLMES.
Two Belligerent Southrons.
An Hour at Sir Frederick Leighton's.
A Devil with a Capital D.
Necromancy Unveiled—A. HERMANN.
The Pass'n's Grip.
Running the Blockade.

GODEY'S.

OCTOBER.

Water Color Portraits: Mrs. Robert L. Henry, Mrs. A. Shreve Badger.
The Real Tom Brownson (complete novel.)
The Clocks of Paris.
A Princess in Bohemia.
A Plea for the Play-Writer.
Old Prints.

LEND A HAND.

SEPTEMBER.

Training of Indians.
The Relation of Hospitals to Public Life.
Why Help People who have Failed?
Andover House, Boston.
Fundamental Principles of Criminology.
Ten Interesting Facts about the Parliament of Religions.

THE CANADIAN MAGAZINE.

SEPTEMBER.

The Manitoba School Question.
Down the Yukon.
Financial Depression in Australasia.
Reminiscences of the West Indies.
Supper in a Sheep Rancher's Yacal.
The Sault Ste. Marie Ship Canal.

AMERICAN ADVOCATE OF PEACE.

SEPTEMBER.

Proceedings of the Fifth Universal Peace Congress.
White City by the Inland Sea—HEZEKIAH BUTTERWORTH.
Address of Hon. Josiah Quincy.
Resolutions Adopted at the Chicago Peace Congress.

THE ECLECTIC MAGAZINE.

SEPTEMBER.

The Argument for Belief.
Life and Labor—EMILE ZOLA.
Preachers and Sermons.
Rambles in Johnson-Land.
The Future of Education.
Ethics and the Struggle for Existence—LESLIE STEPHEN.
The Brain of Women.
The Origin, Perpetuation, and Decadence of Supernaturalism.

OUR DAY.

SEPTEMBER.

The Divine Program in the Dark Continent.
The Pope on the Public Schools.
Boston Monday Lecture.
Satolli and the Public Schools.
Vital Points of Expert Opinions.

CENTURY.

SEPTEMBER.

Sights at the Fair.
William James Stillman.
The Taormina Note-Book.
A Glance at Daniel Webster.
A Woman in the African Diggings.
The White Islander (Concluded).
The Census and Immigration.
Phillips Brooks's Letters from India.
Leaves from the Autobiography of Salvini.

THE COSMOPOLITAN.

SEPTEMBER.

A World's Fair Number.
Introductory: The World's College of Democracy.

A First Impression—WALTER BESANT.
The Foreign Buildings.
An Outsider's View of the Woman's Exhibit—ELLEN M. HENROTIN.
Foreign Folk at the Fair—JULIAN HAWTHORNE.
Electricity at the Fair—MURAT HALSTEAD.
Transportation Old and New—J. B. WALKER.
Points of Interest—EX-PRESIDENT HARRISON.
Is He Living or is He Dead?—Mark Twain.
A Traveller from Altruria—W. D. HOWELLS.

NORTH AMERICAN REVIEW.

SEPTEMBER.

The Political Situation—EX-SPEAKER REED.
England and France in Siam.
The House of Lords and the Home Rule Bill.
The Wealth of New York—BY THE MAYOR OF NEW YORK.
Christian Faith and Scientific Freedom.
The Lesson of Heredity.
The Silver Problem.
The South Carolina Liquor Law.
Needed Prison Reforms.

THE ATLANTIC MONTHLY.

OCTOBER.

The Man from Aidone.
The Undertime of the Year—EDITH M. THOMAS.
The Isthmus and Sea Power.
After the Deluge.
The Tilden Trust, and Why it Failed.
Two Modern Classicists in Music.
His Vanished Star (Continued).
The Hayes-Tilden Electoral Commission.
The Gothenburg System in America.
The Permanent Power of Greek Poetry.
The German Allies in the American Revolution.

SCRIBNERS.

OCTOBER.

The Northwest Mounted Police of Canada.
The Mystery of the Red Fox.
The Man of Letters as a Man of Business.
Glimpses of the French Illustrators.
Historic Houses of Washington.
Scott's Voyage in the Lighthouse Yacht.
The Art of the White City.
The Copperhead—HAROLD FREDERIC.


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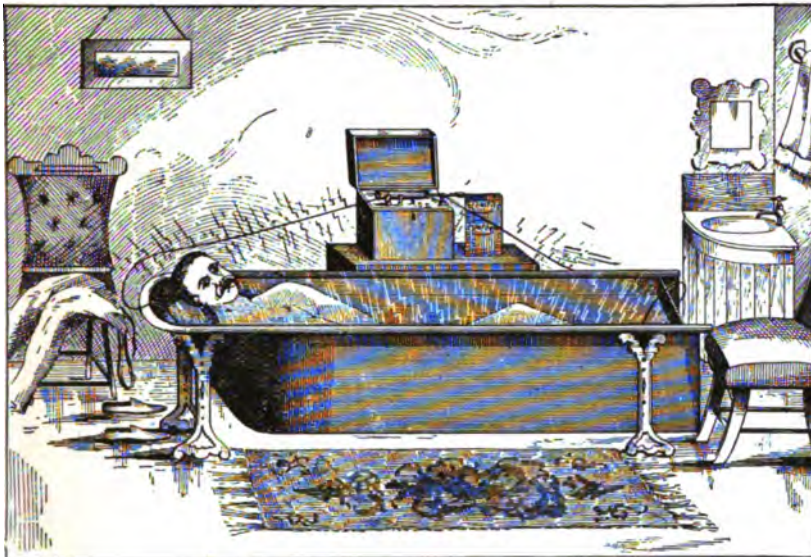
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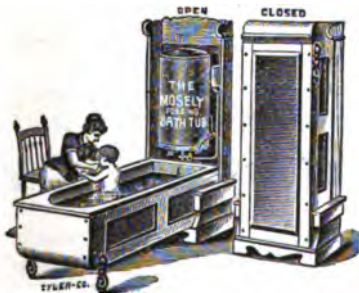
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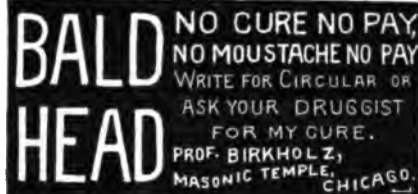
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CONTENTS FOR NOVEMBER.

THE MONTHLY ROUND-UP	187
Censurable Catastrophes, Carter Harrison, Prices of Life, Joint-Owners, The Senate, The Repeal of the Buying Clause, Pasteur Institute, Ropner Park, The Sheffield Conference, Two Great Men, Dr. Philip Schaff, School for Journalists, The Altruism of the Fair, Valediction to Columbian Exposition, A Philanthropist.	
CHARLES KINGSLEY—A CHARACTER SKETCH	193
BY ARTHUR B. CHAFFEE, M.A.	
WINNOWINGS	204
Extracts from, and comments on, some articles in <i>The North American Review</i> , <i>The Atlantic Monthly</i> , <i>Fortnightly Review</i> , <i>Review of Reviews</i> , <i>The National Review</i> , <i>The Century</i> , <i>The Arena</i> , <i>The Overland Monthly</i> , <i>The Contemporary Review</i> , <i>Lend a Hand</i> , <i>The Nineteenth Century</i> , <i>The Eclectic</i> .	
RELATION OF NATIONALISM TO INTERNATIONALISM; OR MAN-KIND ONE BODY. (Lanatus' Fable of the Belly and the Members).	220
BY GEORGE DANA BOARDMAN, D.D., LL.D.	
AMONG THE WEEKLIES	225
Gleanings from <i>The Ram's Horn</i> , <i>The Advance</i> , <i>The Dial</i> .	
OPTIMISM—THE BETTER PART	227
BY SIR EDWIN ARNOLD.	
BOOK REVIEWS	230
CURRENT EVENTS	231
THE ALTRUIST'S CORNER	232
YOU AND I	234
THE LIFE OF COLUMBUS	235
Written by his son, D. FERDINAND COLUMBUS.	
SOME ARTICLES IN THE MONTHLY MAGAZINES AND REVIEWS	v



ANTHONY COMSTOCK.

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•

THE ALTRUISTIC REVIEW.

VOL. I.

NOVEMBER, 1893.

NO. 5.

THE MONTHLY ROUND-UP.

Surely life walks hand in hand with death. With appalling rapidity has collision succeeded collision on the railroads leading to the White City that since the first of August has there been chronicled in human blood a ghastly story of twelve frightfully horrific chapters. The final scene was enacted last month, near Battle Creek, Michigan, where happy pleasure-seekers witnessed a greater than any preceding disaster. The aggregation of this series of casualties shows the irreparable loss of life to number one hundred and twenty-seven souls, and the unfortunate injured to be three hundred and thirty-eight more.

Little need is there to enumerate the details of these mournful tragedies, for that cannot mend the broken home circle. But it is an opportune time to remonstrate against the tolerance of such wholesale slaughter, and apparently inexcusable carelessness back of it all. In the light of deliberate disobedience of orders, as was not infrequently the case, this story of horrors borders on to actual criminality. Surely it would seem that this is pre-eminently a decade when the thought that "Life is the gift of God, and is divine" is ruthlessly disregarded. Severed affections and retributive justice demand drastic measures for reform, and that speedily.

CARTER HARRISON.

Chicago and the continent was greatly agitated early Sunday morning, October 29, by the assassination of Carter Harrison, the Exposition Mayor of Chicago. The assassin

seems to be a recent Guiteau. Because refused an office he insanely murders the head of the people. Every one feels that there is much that is wrong in a society that can breed such purposes. Of course many explanations are to follow. He is to be judged, perhaps, as insane. Whether insane or not he has had some kind of radical teaching. Did he get it at the Haymarket? Was he mad with liquor? Did starvation make him desperate, and did he fail to secure work? These questions and others force themselves upon me as upon others, because men are daily filling themselves with poison from such sources. The genial mayor meanwhile passes into history. His friends will laud his virtues, his enemies will try to forget his faults, for death, like a fall of snow, covers with its beautiful clothing, earth's hideousness. It is deplorable that a human heart can become wicked enough to murder, and it is still more deplorable that the prevailing state of society makes such acts possible. Now that the Exposition no longer demands attention cannot Chicago do something to purify her politics?

PRICES OF LIFE.

Perhaps the days of righteously instructed journalists will also see more righteousness in the business departments of our papers. My attention has been frequently called to the enormous full-sheet advertisements in our metropolitan dailies. What is remarkable about them is the exceedingly low prices attached to the articles mentioned. Some

one has lost fearfully or blood of the laborer is interwoven with the fabrics. The history of auction rooms is distressing, and the greed of buyers for cheap job-lots is sickening. Knowing what I do of manufacturers' failures and commission dealers' losses, it has seemed to me that the low prices mark the value we sometimes place on life. Then, too, the sweaters, the unprotected female laborer, the toiling slaves of low wages, and starving lives of many factory and sweater shops—all this, with the attendant destitution, prostitution and degradation, enters as no small factor of low prices. There ought to be protection to the worker that he may not feel his life passing into the garment he is making. When we seek for bargains, and compel the merchant and the manufacturer to take, drop by drop, the life of the toiler we may not be committing murder that the law can detect, but we are doing what the righteous judge will condemn.

JOINT-OWNERS.

In the recent Real Estate Congress in Chicago, a spirited discussion arose over the question of the right of dower. Ex-Recorder Farrell, of St. Louis, Mo., made an earnest plea for a more expeditious method for closing sales of real estate. He desired a law that would make it possible for a man to buy or sell property without the delay occasioned by obtaining the wife's consent and signature. Sales are frequently declared off and good chances lost by reason of such delay. Now, if a man could at once make papers and confer title without his wife's word and name, business would be greatly expedited. Thus reasoned Mr. Farrell. It is due the Ex-Recorder to say that he did not wish any one to be made to suffer by such a law, and that it was from purely a business point of view that he urged his ideas. But his notions of business, and of right, too, did not harmonize with those of Mrs. Henrietta Cosgrove, a

member of the Congress. In reply she said that husband and wife hold their property jointly, and for this reason the wife should have an equal voice in its disposition. The laws accord her lawful ownership over one-half of the property. She works for it as much as her husband does, and she should not be deprived of her rights.

My attention was called to this in evidence of a strong tendency to put mere business before abstract right. Instead of a trend of business looking toward a separation of the actual interests of husband and wife, the monetary transactions should more really identify their property. Admitting the moral, as well as legal principle that, as one man and wife have a common interest and joint ownership in property, it seems hardly possible to frame any law that will meet the business requirement of haste. Of course, in many cases the wife would be a large gainer, if the husband or his agent could arrange a conveyance without delay. But in how many cases would the wife be the loser? Husbands are not beyond the act of disposing of the dower's interest under the present law. If any change is needed it is in the line of greater protection of the absentee in a business deal. Besides, it emphasizes a wrong tendency, putting mere business and money-getting ahead of right, consideration of feelings and home interests. Like the influence of the Club, such action looks towards the separation of man and wife and a rupture of the confidence that ought to be shared equally in business as in other mutual concerns.

THE SENATE.

This body intended by the constitution makers as a check on popular movement, as expressed in the House, appears before the country as dictator. The most laudable motives unquestionably live in the breasts of some of our legislators. But with the present business depression, the privations of winter upon

the people, with thousands out of employment, it would appear just for party and individual desires to give way to some action for the public good. The outside cannot judge, of course, respecting the questions within, but it can express a wish for some consideration. In some quarters it is confidently believed that Congress is delaying action merely for its own sake, with no thought of the country at large. And this is the point I make, that our Senate is halting beyond its province when the country and labor and mercy are calling for some righteous movement.

THE REPEAL OF THE BUYING CLAUSE.

At last, after three months of discussion, and I may say percussion, Congress has repealed the purchasing clause of the Sherman law. Wednesday, November 1, the House of Representatives concurred in the Senate's vote by a majority of ninety-nine. The original act was approved July 14, 1890. It directed the Secretary of the Treasury to purchase silver bullion, not to exceed in aggregate 4,500,000 ounces each month, at market price, not exceeding one dollar for $371\frac{25}{100}$ grains of pure silver, and to issue in payment treasury notes of the United States. This, briefly stated, is the purchasing clause, and it has been repealed. The act of repeal just approved, and known as the Voorhees Bill, also defines our governmental policy on money. It declares it "the policy of the United States to continue the use of both gold and silver as standard money, and to coin both gold and silver into money of equal intrinsic and exchangeable value, such equality to be secured through international agreement, or by such safeguards of legislation as will insure the maintenance of parity in value of coins of the two metals, and the equal power of every dollar at all times in the markets and in the payment of debts." What the effect of repeal and this policy will be remains to be seen. History may repeat

itself, but it does not always use the same methods or traverse the same roads. We cannot predict exactly the means though ends may be seen. But the past ought to point many lessons. It is noticeable that the President has had his way after eighty-five days of extra session of Congress. As never before the country has seen how effectually the Senate can block legislation. Much discussion has taken place respecting the functions and utility of this body. The debates about the folly of maintaining the House of Lords in England have not been, as competent authority assures us, so spirited and foreboding as the general comment on our Senate. Possibly we have reached a place from which we can see defects in our constitution, the instrument Gladstone pronounced "the most wonderful work ever struck off at a given time by the brain and purpose of man." However, before tinkering the constitution it will be well to see that men are seated in Congress who are "in touch" with the people. The past may suggest a time when we shall choose as our representatives men who desire first of all the continuous welfare of all the people. We cannot afford to place rum and religion in a position to work rebellion. Class distinctions, monopolies, party and sectional spirit, spoils and patronage ought, in our Christian civilization, to fade in this country into the greatest good for the greatest number. To bring this about no one has improved on the parable of the Good Samaritan, or the command, love your neighbor, not only as you do yourself, but as Christ has loved you.

PASTEUR INSTITUTE.

It is no mere sentiment, but a well-grounded judgment, that demands respect for the faithful physician. Together with other scientific men he is a true benefactor. Often large sums of money as well as his time and strength he expends on experiments

for the world's good. Some better treatment of disease he hopes to find, some more efficient remedy, perhaps, or an improved application of a known cure. Patiently such men are studying all the pathological conditions of the race. Among those deserving the reputation he has acquired is Dr. Paul Gibier, of New York City. In 1888 he came to this country to study the yellow-fever. At the suggestion of interested parties, he was induced to open, in 1889, an institute for anti-rabies and bacteriologic studies. Since that time his enterprise has been maintained at his own expense. His zeal and success, however, soon engaged the attention of others, and a subscription was started to put the work on a permanent basis. The realization of this subscription is a completely equipped building of stone and brick, five stories high, located at West Central Park and Ninety-seventh street, New York City. By means of laboratories, fitted out with all appliances for a scientific study of diseases and their germs, great advances in our knowledge of such facts can be reasonably expected. It is a good indication of the broad philanthropy of our day, that men and women of means are willing to place in competent hands the money to advance human knowledge, and to decrease human suffering. It is the touch of Christ's hand through our hearts and money upon earth's sin-stricken and unfortunate mortals.

ROPNER PARK.

The English papers are full of the incidents connected with the recent journey of the Duke and Duchess of York. Of the many delightful experiences none will probably have for future generations the significance of their presence at Staunton-on-Tees. It was the occasion of the opening of Ropner Park. This recreation ground is the gift of Mr. and Mrs. Ropner, the Mayor and Mayor-ess of Staunton-on-Tees. On the fourth of

October the opening ceremonies took place in the presence of a large assemblage. A chorus of children sang the national anthem. The address from the Corporation was then presented. To this address the Duke of York made a brief reply, and in this connection declared the park open to the public. Our imagination goes to the people who will be benefitted by this noble gift of Mayor Ropner. What a chance for children to get good air and invigorating exercise. The benefit coming from such public grounds cannot be estimated. For hundreds in our cities such places afford the only possible outing. All gifts of this kind should not only be noted by society, but their entailed benefits should be emphasized and brought into prominence.

God's land should not be estimated in terms of rental value, but in its ability to afford happiness to the greatest number. The giving of parks, the setting aside of grounds for public use of any good sort puts a premium on the right use of Mother Earth. Kind in all her ways she would help all by her freshness and liberality. It is a serious question with us whether or not she intends the individual to possess the monopoly of a single inch of her domain.

THE SHEFFIELD CONFERENCE.

The theory of arbitration in the settlement of disputes between employer and employé is having a practical application in the coal districts of England. It is well known that for some time the miners have been idle on account of a reduction of wages. The issue between the managers of the mines and the men employed has become so critical as to demand the interference of outsiders. The mayors of Sheffield, Leeds, Bradford, Nottingham, Derby and Barnsley were called together October 9, at Sheffield, to arbitrate the difficulties. They met the coal owners and the representatives of the miner's federa-

tions, and suggested that the men be allowed to work for six weeks at the old wages. At the end of that time the miners are to suffer a reduction of ten per cent., which seems a just proposition, since the corporations have increased wages forty per cent. within the last five years. To effect permanent arrangements for wages the conference suggested a tribunal, to which the facts in the case can be presented for a just decision. From this distance it would seem a matter for congratulation that the difficulties are to be amicably settled. It is not always possible for two persons to agree; but it is the sensible thing to arbitrate with a third, and abide by the decision. Such decisions are always decidedly better than idleness for both parties.

TWO GREAT MEN.

The world has recently suffered the loss of two great men, Sir William Smith, editor of the *Quarterly Journal*, and Professor Jowett, Master of Balliol. To the present generation of readers and scholars these two names are very familiar. Such men leave, because of their influence, men and surroundings better than they found them. A peculiar thing about human influence is that it stimulates to originality. The mere imitation is harmless, as he is of no special moment. But the man who is stirred into thought and action of his own, and pushes further along the sum of human attainment because he has met a strong man and strong impulses, such men the world misses when they depart. Of this kind were Dr. Smith and Professor Jowett. By their accurate scholarship they have made great contributions to learning. Those who knew them most intimately bear testimony also to their true manliness. As they were helped by the great minds before them, they in turn have aided us. They did their work well.

DR. PHILIP SCHAFF.

Our monthly review would be sadly incomplete without the notice of Dr. Schaff's death.

This ripe scholar was born at Coire, Switzerland, in 1819, and if he had lived till next New Year's day would have reached his seventy-fifth birthday. His life has been one of great usefulness. Tübingen, Halle and Berlin were his centres of inspiration as a student, and Mercersburg, Andover, Hartford and New York were the scenes of his labors in this country. Scholarship is greatly in his debt for his open expression of truth, as well as for his published works. He has helped to shape the Christian thought of the age.

SCHOOL FOR JOURNALISTS.

In writing about Mr. Armour's enterprise for popular education, in the founding and opening of Armour Institute, I remember saying: "There is yet one great need in this country, for which I wish Dr. Gunsaulus would attempt to make some provision—a school for journalists." It is my privilege now to speak of the efforts the University of Pennsylvania is putting forth for this very end. It offers four years of work to intended journalists. Two of these are similar to the regular collegiate freshman and sophomore years. The third and fourth are given to special study of economics, tariff, statistics and religion. Professor Johnson, the Master in charge, from a large journalistic experience is convinced that a newspaper man should know the New Testament and the salient teachings of Christianity. This latter feature is unique in the practical training of the journalist, and it ought to have a very wholesome influence.

THE ALTRUISM OF THE FAIR.

Now that we are at home once more and have the time at our firesides to think of the Fair, for before this we simply saw, how clearly the altruistic tendencies of the times appear. With few exceptions even the exhibits which seemed to point to the narrowest individualism had written somewhere, "for

another's good." But this idea was especially emphasized in the various congresses. To be sure each wished to air the excellence of his system, or acts, or religion, or cause. But was there not a worthy motive back of this action? A list of these meetings cheers one very much on his optimistic side. It really seems that we are getting views of world-wide relations in the very teeth of cruel selfishness. How much has been done to organize charity, to systematize contact with all kinds of want, to improve methods of treatment, to sanctify plain common sense, to elevate the common revelation of science and religion. From the vantage ground the Fair offered, thousands of hitherto disinterested people will go down to common humanity with a fellow feeling. We are indeed learning that ocean currents are meant by God to unite, not separate, his children.

VALEDICTION TO COLUMBIAN EXPOSITION.

The gorgeously beautiful White City, *tout ensemble*, no more exists. A rather sombre disintegration is fast transforming it from a sublime reality to an enchanting dream. With pardonable pride we raise our voice with the overwhelming farewell that comes from the four corners of the planet. The departure of this mystic suburb with the falling of the autumn leaves was as triumphant as its entrance of oriental splendor in the days of buds and blossoms. As the Mecca of innumerable hosts from every niche of the globe, a just appreciation of its world-wide influence during coming decades cannot now

be adequately portrayed. Destined to become but a beautiful reminiscence of nineteenth century grandeur, it will inspire to yet greater enterprises in the coming years. *Sic transit gloria mundi*, but the Columbian Exposition has left more than an evanescent name — it will endure imperishably in thought.

A PHILANTHROPIST.

Mr. Anthony Comstock, whose portrait is given in this issue, is the Secretary of the Society for the Prevention of Vice. For nearly a quarter of a century he has devoted his best efforts to the suppression of every sort of publication which tends to degrade the mind. When one stops to consider the fact that some twenty-two millions, or nearly one-third of our present population, are under twenty-two years of age, it is easier to form some true conception of the magnitude and scope of the work. Already in these pages attention has been called to the importance of placing proper reading matter in the hands of the young. Mr. Comstock's work should be seconded in every possible way. Two thousand dollars a year will be a sufficient sum to keep a man constantly in Chicago to look after all offenders of the law along the lines covered by the Society for the Prevention of Vice. Chicago has not yet contributed that sum. It should be done, and stand to the credit side of this great city. We should build our philanthropies as high as we do our great buildings. They will stand the test of time better.

CHARLES KINGSLEY—A CHARACTER SKETCH.

To many men the study of Kingsley marks an epoch in their lives. To him they are indebted for their ruling ideas. He first inspired them. With him they saw much that their narrower philosophy had not dreamed. Life under his touch revealed reality. Men and things since those walks with Kingsley have throbbed with absorbing interest. To breathe, to think, to work for others since that time have seemed divine. The illustration of true sensitive manhood he was has quickened into new life over and over again when the energies flagged. And his Christian humanity and abounding success have re-proved, and at the same time frequently encouraged. This and very much more Charles Kingsley and his thoughts have been to many mature men of this generation.

I recall very vividly the first time I read his biography. It was during a storm of theological doubt. The foundations were broken up. The old footing was gone. Blindly my soul was feeling after God, "if haply" I might find him. At that time Tennyson's helpful couplet,

" By faith, and faith alone, embrace
Believing where we cannot prove ; "

and Kingsley's dying words, "It is all right, all under rule," restored confidence and swept the clouds away. This open confession may be thought the coarsest affectation, and indeed it would be were I not conscious that to very many others also the life and teachings of Charles Kingsley have brought the same relief. A more recent reading of his books and his biography has increased my admiration for the man and my comprehension of his influence.

The writings of Carlyle, Emerson, Darwin and Kingsley have widely stirred the waters

of recent thought with healing effect, and each in his own way. Carlyle aroused by his irritation ; his caustic, though often true sentences, brought pain and smartings. He applied a counter-irritant. Emerson startled and charmed by his elevation and generalization. Darwin provoked by his discoveries and deductions. To Kingsley is the honor of preaching the gospel of reality. In originality of the highest order possibly he fell behind Carlyle and Darwin. But in daring to apply to every-day, homespun life the theories of himself and others, Kingsley stands easily the peer of the others. Carlyle was apt to grow abusive when he fitted his philosophy to his own shoulders. Emerson was less transcendental than his lectures. Darwin did not fully establish every hint of his profound discoveries. Of Kingsley, too, it can be said that he did not achieve all he hoped. But the fact that he did something, that he saw in himself the promptings of God, that he made each movement quiver with life and his words burn with ideas, that he found in all men a common lot, that he helped break the upper crust of class distinctions, that he taught a truer economy than that of Smith, Ricardo and Mill, that he experienced the life of Christ as a living fact and an impelling force, that he preached the homely gospel of soap, fresh air and sanitary sense, that he fed in his teachings the hunger of both high and low, that he saw in the simplest fact the poetry of the Almighty, and that he suggested much of the pregnant formative thought of this day—these things, attempted because of his love for God and humanity, and because he was more courageous than many of his time, have placed his name in the classification of true men. He had a

sensitive conscience, a poetic temperament, a great heart, a tireless industry, a true insight into the needs of his age, a fervid imagination, a trenchant humor, a fertile brain, and rapid mental processes. Such qualities made Kingsley a keen sufferer with the unfortunate, a firm friend, an honest toiler, a faithful pastor, a true preacher, a tender parent, a devoted husband, an inspiring teacher, a bold lance against prejudice and bigotry, a loyal subject and a patriot. He was altruistic in all his instincts and in their expressions. It is the purpose of this sketch to show how the facts of his life made him the prominent figure he is in the history of altruism.

HIS INHERITANCE.

From both father and mother the subject of our sketch received his leading traits. His love of art, sports, his fighting blood and bold daring came from his father's side. The Kingsleys from Rannulph de Kingsley, "Grantee of the Forest of Mara and Mondrem from Randall Meschnies, ante 1128," had recruited as soldiers for generations. To his mother he was indebted for his love of travel, science and literature, for his sense of humor, his force and originality. Of himself he wrote to Mr. Galton, "Our talent, such as it is, is altogether hereditary. My father was a magnificent man in body and mind, and was said to possess every talent except that of using his talents. My mother, on the contrary, had a quite extraordinary practical and administrative power; and she combines with it, even at her advanced age (79), my father's passion for knowledge, and the sentiment and fancy of a young girl." One of his talented mother's fancies unquestionably had much to do with some features of her son's characteristics. She was keenly alive to the charms of scenery, says her daughter-in-law, and highly imaginative in her younger days, as she was eminently practical in maturer life. Before the birth of her child she "luxuriated in the

exquisite scenery of Holne and Dartmoor, the Chase, the hills, and the lovely Dart, which flowed below the grounds of the little parsonage, and gave herself up to the enjoyment of every sight and sound which she hoped would be dear to her child in after life." Her hope of imparting these impressions to her boy were realized, and Devonshire scene and association always had a mysterious charm for him. To this inheritance we owe his ability to describe landscape so vividly, that one could fairly smell the odor of the fields, and commune with the life about him. Without any question this inheritance from his mother is an important factor in his ready sympathy with all kinds of life. To these remarkable parents was born on the 12th of June, 1819, at Holne Vicarage, Devonshire, Charles Kingsley, son of Charles Kingsley. At the age of four he portended his chosen career by arranging the nursery chairs and addressing them thus, "It is not right to fight. Christ has shown us true religion . . . It is written in the Bible that we should love our neighbors. Religion is reading good books, doing good actions, and not telling lies and speaking evil, and not calling their brother Fool or Raca." A few sentences like these his fond and anxious mother took down and preserved. A faithful nurse adds the following illustration of his early conscientiousness. In play with his brothers a difference arose between them, and his mother coming into the room, took his brother's part. This he resented, and said he wished she was not his mother. "His grief afterwards was great, and he came crying bitterly to the kitchen door to ask me to take him up to his room. The housemaid inquired what was the matter and he said his mamma would be sure to forgive him. 'She *has* forgiven me, but don't *cant* Elizabeth (I saw you blush). It isn't mamma's forgiveness I want, but God's.' Poor little fellow, he was soon upon his knees

when he got into his mother's room where he slept." He was then between six and seven, and this delicacy of feeling never left him. Were it to our purpose it would make interesting reading to set in order his early life, his participation in sports with his father, who was a keen sportsman, his riding with the keeper on his father's horse to bring back the game bag, and his education under his tutor. At eleven his family moved to Ilfracombe in Devonshire, where Kingsley sowed the seeds for *Hereward the Wake*, a story connected with the scenes and traditions of this period of his boyhood.

HIS EARLY EDUCATION.

Instead of Eaton or Rugby the school at Helston was selected for him. Rev. Derwent Coleridge, son of Samuel Taylor Coleridge, was head-master. The master's description of the lad is of moment. "Charles was a tall, slight boy, of keen visage, and of great bodily activity, high-spirited, earnest, and energetic, giving full promise of the intellectual powers and moral qualities, by which he was afterwards distinguished . . . Truly a remarkable boy, original to the verge of eccentricity, and yet a thorough boy, fond of sport, and up to any enterprise—a genuine out-of-doors English boy."

When Kingsley was Canon of Westminster in 1874 this same writer paid him a visit. The manner of the greeting shows how fresh a genuine man can keep his nature. "He flung his arms about my neck," writes Coleridge, "exclaiming, 'O! my dear old master! my dear old master.'" The school experiences swept away the dignity of fifty-five years and high position, and he was a school boy again. Of his school days at Helston his intimate friend, Rev. R. C. Powles, writes, "The vehement spirit, the adventurous courage, the love of truth, the impatience of injustice, the quick and tender sympathy, that distinguished the man's entrance on public life, were

all in the boy; and there was, besides, the same eagerness in the pursuit of physical knowledge, the same keen observation of the world around him, and the same thoughtful temper of tracing facts to principles, which all who are familiar with his writings recognize as among his most notable characteristics . . . He was very tender-hearted . . . He was keenly sensitive to ridicule, nothing irritated him more . . . (but) he had no place for vindictiveness in his heart . . . He liked nothing better than to sally out, hammer in hand, and his botanical tin slung around his neck, on some long expedition in quest of new plants, and to investigate the cliffs within a few miles of Helston . . . His passion was for natural science and for art. With regard to the former I think his zeal was led by a strong religious feeling—a sense of his nearness to God in his works."

This enthusiastic lover of truth and nature, after two years as day-student at King's College, London, his father having removed to St. Luke's, Chelsea, entered Magdalene College, Cambridge. In the May examinations he gained a scholarship, being first in classics and mathematics. His university life is quite faithfully represented in his character of Lancelot, the hero of *Yeast*. He was a bold thinker, a bold rider, a most chivalrous gentleman, sad, shy and serious habitually; in conversation at one moment brilliant and impassioned; the next reserved and unapproachable; by turns attracting and repelling, but pouring forth to the friend whom he could trust, stores of thought and feeling and information of unexpected subjects which seemed boundless. The Oxford Tracts were engaging the attention and stirring men's minds when Kingsley was in Cambridge. They exercised in him an effect diametrically opposite to that produced upon Newman. His religious doubts moved him to unclad communion with God, caused him to detest technical expres-

sions and cant, and abhor forms of worship that were void of living reality. Of the famous No. 90, in a letter to his mother he writes, "Whether wilfull or self-deceived, these men are Jesuits, taking the oath to the Articles with more reservations which allow them to explain away in senses utterly different from those of their authors. All the worst doctrinal features of Popery Mr. Newman proposes to believe in."

For the "sinful first year," idly spent, Kingsley made amends and left Cambridge in February, 1842, much exhausted in body and mind. This was produced by reading in six months an amount usually spread over three years. He graduated with honors, being first-class in classics and senior opt in mathematics.

HE TAKES ORDERS.

The example of his father and his own temperament led Kingsley early in his studies to think of the ministry as his chosen work. His estimate of himself is given in a letter dated May, 1841: "I feel more daily that a clergyman's life is the one for which both my *physique* and *morale* were intended—that the profession will check and guide the faulty parts of my mind, while it gives full room for my energy—that energy which had so nearly ruined me; but will now be devoted utterly, I hope, to the service of God. My views of theoretical religion are getting more clear daily, as I see more completely the necessity of faith." The intensity of his religious feeling he expressed in these words: "Night and morning for months, my prayer has been, 'O God, if I am not worthy; if my sin in leading souls from thee is still unpardonable; if I am desiring to be a deacon not wholly for the sake of serving thee; if it be necessary to show me my weakness and the holiness of thy office still more strongly, O God, reject me.' . . . Oh! my soul, my body, my intellect, my very love, I dedicate you all to God!"

I have introduced these quotations from his letters at this point to show how intensely realistic was his religious as well as his social life. His native intensity and poetic bias, strengthened and deepened by his university studies, and by his growing interest in natural science, were concentrated upon his labors as a priest of God. Crowned in his later days with university honors, and lauded as the defender of the truth for all men, Kingsley never was called away from his priestly and pastoral duties for any length of time, and he never permitted anything he could prevent deprive him of the pleasure of preaching in his own pulpit. When he took Holy Orders he obligated himself for life, and entered into the duties of his position with all zeal.

EVERSLEY.

We have seen how God and his teachers had prepared him for his work; it remains to notice him in the place he was called to occupy. His choice fell upon Eversley, in Hampshire, only a few miles from London.

This parish had suffered from neglect. The rector, through frequent suspension of services, by reason of a cold or some other trifling ailment, had succeeded in driving away the congregation, and consequently many of the parishioners sought diversion in the ale-houses on Sunday. Sanitary matters had received no attention, and little care was taken to prevent disease. The minds as well as the bodies and dwellings of the people had suffered loss. In this untoward curacy Kingsley was inducted July 14, 1842. Like a breeze from the sea was his coming to his flock. It is little wonder that the deserted church began to fill with attentive worshipers. In his hands public worship was no longer dead bones. "No clergyman knows less about the working of a parish than I do," he wrote, "but one thing I do know, that I have to preach Jesus Christ and him crucified, and to

be instant in that, in season and out of season, and at all risks." His ideal was to strive and pray, day and night, to put life into his parish till the people should feel that God is the great idea, and that all things are in Him, and He in all things, that nothing done without Him is done at all, but a mere shame and makeshift. In addition to his public ministrations he attended to the schools, looked after the charities, visited the sick and dying, helped in the menial work of his people, and superintended their savings. He describes one day's service, which is a sample of his work, covering in this same parish, a period of thirty-three years. "I have, since nine this morning, cut wood for an hour, spent an hour and more in prayer and humiliation, and thereby established a chastened but happy tone which lasts till now; written six or seven pages of a difficult part of my essay; taught in the school; thought over many things while walking; gone round two-thirds of the parish, visiting and doctoring. Such days are lives and happy ones. One has no time to be miserable, and one is ashamed to invent little sorrows for one's self while one is trying to relieve such grief in others as would kill us, if we gave way or fancied about them." As a matter of course such devoted service brought, in his case, as it always does, great reward in terms of influence and appreciation. The rule of his life in dealing with men was to catch their leading ideas, and draw them to his. His wife says he could swing a flail with the threshers in the barn, turn his swath with the mowers, pitch hay with the hay makers. He knew every fox earth on the moor, the "reedy hover" of the pike, the still hole where the chub lay. He had always a word of sympathy for the huntsman or the old poacher. With the farmers he discussed crops, and with the laborer hedging and ditching, and in asking for information he gave more than he received. After

his marriage in 1844 he was still more helpful to his parishioners, because the rectory, now his as rector, no longer curate, afforded room for certain pet schemes of himself and wife. Quite rapidly improvements followed. Poor, shoe, coal, maternity, loan fund, and lending library clubs and societies succeeded each other. Three nights in each week during the winter an adult school met in the rectory. A Sunday-school was held every Sunday morning and evening in the same place; and weekly cottage lectures were established in the out-lying districts for the old and feeble. The rectory was always opened, and the rector ever at the people's command. When he first went to Eversley, not a grown-up man or woman of the laboring class could read or write. But years of work changed all this, and an intelligent generation grew up about him. The churchyard was the exponent of parish improvements, and was changed from a pasture to its legitimate use, and was beautified from time to time by his artistic tastes. The cracked kitchen basin within the font holding the baptismal water, the old wooden saucer used in gathering alms, a moth-eaten cloth covering the altar, and the old broken chair that represented the general decay, gave place to better appointments. In season and out of season, indeed, the rector was at work, gaining influence and power for good. He was a mixture, with something added, of Tom and Frank, his heroes in "Two Years Ago"—a skilful, sensible man, and a devoted priest. What gave the charm to all this life was its disinterestedness. It was labor of love—for others.

HIS INSPIRATION.

Kingsley was always glad to acknowledge assistance from any source. He was especially indebted to Professor Maurice, and always said he owed more to that author's "Kingdom of Christ" than to any book he ever

read. It met him at a crisis, and established his faith. It gave him a coherent view of God's Word, a new meaning to the Church of England and of spiritual phenomena. According to his own avowal his inspiration came from Carlyle, Coleridge and Maurice. And in this is seen how free a man can be, and yet how very dependent upon the thoughts of others. Dr. John Tulloch in his "Movements of Religious Thought in Britain," has truthfully said that the later streams of religious thought in England have flowed "in deeper and different channels" since Coleridge died. In his estimation "Aids to Reflection" marks an epoch, when German speculation, French close study of nature and humanity, and former English thought formed a trinity of influences employed by Coleridge to impress his generation with the reasonableness of religion. There came with him a renovation of current, Christian ideas, an advance in biblical study, and an enlarged conception of the Church. "It is the distinction of Coleridge to have once in his age made Christian doctrine alive to the Reason as well as to Conscience—tenable as a philosophy as well as an evangel." Now Coleridge influenced Whately to subvert prejudices and common place; to move Arnold and the Hares to break down pulpit technicalities, and to spread homely vital common interest in Christian truth; to stir up Pusey, Keble and Newman to the examination of Anglican foundations. Newman went to Rome for authority, and Carlyle went to Reason and found God actually present in the working world. For Maurice, Coleridge did much in keeping him from infidelity, and Maurice rendered Kingsley a similar service. Principal Tulloch says, "It was the Coleridgean movement, under whatever modifications, that he (Maurice) and Kingsley really carried forward." That is to say, Maurice was helped by Coleridge to make religion a

real, every-day, rational thing, as the only power by which men can live and die; and Kingsley applied this doctrine to all men irrespective of any distinctions, and had mind broad enough, a head large enough to love all men for their capability to experience this real, downright divine right. Maurice was Kingsley's master in theology. The pupil, however, more successfully than the master, made "the Divine visible" everywhere about him. He did it by his sympathy. Kingsley is, then Coleridge applied to the common wants of common lives.

A PROTEST.

All that I have said gives Kingsley no commanding claim for special mention. Many another energetic, sympathetic and cultivated parson has finished his course with merited local renown and glory, of whom no one has heard outside of his own connection. It will be readily granted, however, by the friends of such men that Kingsley is entitled to high rank in this humbler class of true men. But my claim for Mr. Kingsley is that his altruism placed him in public estimation as much beyond other faithful men, as the canonical stalls of Chester and Westminster, to which he was appointed in later life, and more exalted than his rectorship at Eversley. He was more than parish priest, though he personally esteemed this his first duty and his greatest honor. And here I shall be pardoned if I place his own statement against the somewhat ungenerous judgment of Mr. Justin McCarthy. In his remarks on Kingsley in his estimable "History of Our Own Times," he writes, "He (Kingsley) did a great many things very cleverly. Perhaps if he had done less he might have done better. Human capacity is limited. It is not given to mortal to be a great preacher, a great philosopher, a great scholar, a great poet, a great historian, a great novelist, and an indefatigable country parson." This is all true, and Mr. McCarthy's

opinion is here correct. The only reply to be made is that one fails to find that Kingsley ever wished to be considered great, except in faithfulness. My exception is to the following statement: "Charles Kingsley never seems to have made up his mind for which of these callings to go in especially, and being with all his versatility not at all many-sided, but strictly one-sided and almost one-ideal, the result was, that while touching success at many points, he absolutely mastered it at none." In these words there is much truth, particularly about Kingsley's narrowness. But in one thing he did have mastery. Few men have achieved in parish work and priestly fidelity the success of Mr. Kingsley. His ambition was in this line, and he saw his reward. All else he did appeared to be the overflow of a nature too large for its immediate surroundings. Of himself he said to his curate, Mr. Harrison, "I am nothing if not a priest." And it would be a difficult thing to find the true explanation for the respect he received when living and the honor when dead, to the offer of a resting place among England's best minds in Westminster, to the universal tributes from all classes of people, without reading in his success at Eversley the real cause for his greatness. My protest is that he did conscientiously determine to be a faithful servant of the Lord Jesus Christ as parish priest.

THE POLITICS OF HIS DAY.

The more public activities, his interest in political discussions and ecclesiastical matters cannot be understood without some reference to the political situation of his day. In 1832 the famous Reform Bill was passed. This was a stroke at royal prerogative and aristocracy. It broke down the monopoly of the aristocratic and landed classes by abolishing extensive patronages in "rotten boroughs," and by distributing sixty-five nominations to Parliament to the counties, and suffrage to Manches-

ter, Leeds, Birmingham and thirty-nine other large and prosperous cities, hitherto without representation. It thus admitted the middle classes to Parliament. But it had little effect in alleviating the condition of the working classes. Kingsley first saw the uprising of the people over the Reform Bill when he was a boy, at which time he witnessed the scenes in the Bristol riots. In many other cities similar scenes were enacted. At Birmingham a rude crowd of over one hundred and fifty thousand vented their wrath against those who opposed them. Says Dr. Lord, "The Reform Bill of 1832 was the protest of the middle classes against evils which had been endured for centuries—a protest to which the aristocracy was compelled to listen. Amid terrible animosities and fearful agitations, reaching to the extremities of the kingdom, the bill was finally passed by the Liberal members, who set aside all other matters, and acted with great unanimity and resolution." From this time reforms were frequent. In 1834 labor arrayed itself against capital. In this same year the Poor Law Amendment, the repeal of the house tax, grants for school houses, and the reform of municipal corporations were brought about. Then followed Rowland Hill's measure for postal reforms; Mackintosh's efforts to abolish capital punishment, O'Connell's agitation for Ireland; the Factory Law that restricted the working days of children under thirteen to six and a half hours, reduced the fines for violation of the law, and provided instruction for three and a half hours in summer and two and a half in winter; the Cobden-Bright "battle of reason and truth against prejudice and bigotry," that brought the repeal of the "corn laws," and introduced "free trade." And it was while these measures were being discussed Kingsley was an impressible boy, and an ardent youth. To one of his kind passive consideration of these things was impossible.

But his interest did not center so much after all about the middle classes, as in connection with the poor and the "submerged tenth." The pictures of suffering in "Alton Locke" are not overdrawn, but fall short of the reality.

It was the high-day of coarse and unmerciful individualism in England. To thousands homes were unknown. Women by toil were unsexed, and children stunted and degraded by work. The accounts of woman's work in the coal districts are annals of blood and barbarism. "Where the seam of coal was too narrow," runs the story, "to allow them to stand upright they had to crawl back and forward on all fours for fourteen or sixteen hours a day dragging the trucks laden with coals. The trucks were generally fastened to a chain which passed between the legs of the unfortunate women, and was then connected with a belt which was strapped round their naked waists." Of course immorality, vice, failure of reproductive power, dwindling of mental strength followed in the train of such evils. And the condition of the poor in cities and in many country districts was not any better. It was the story of such wrongs that aroused the rector of Eversley. He could not but write and speak against them.

THE SAINT'S TRAGEDY.

His first public protest against the infringement of human right took the form of poetry. It was published in 1848. In the introduction the author defines his purpose to raise the question whether the "purity and dignity of the offices of husband, wife and parent" are "callings from God, spiritual, sacramental, divine, eternal," or merely "heaven's indulgences to the infirmities of fallen man." If one Englishman could honestly ask and answer this question, then "will my book have done its work," said he. The story is about Elizabeth, daughter of the King of Hungary, who was betrothed and married to

Lewis Landgrave of Thuringia. The point at issue was an apparent contest between duty to her husband and to the church. Her tendencies were towards a celibate life, her time was taken up with philanthropy. After her husband's death she yielded to her confessor's plea and never married. In such a tale the author had opportunity to express many theories of life. The whole thing is a protest against the outraging of nature through false views of religion. The book did not create much stir in literary circles, though Oxford and the Newmanites saw the drift of the author's thought. It was an altruistic attempt to recall men of his day back to the realities of God and of life. That it is closely connected in his mind with the political and social movements is evident from his desires at that time to start some periodical that would prove for young men the vehicle for a free expression of opinion. In a letter he writes, "I would devote soul and body to get together an Arnoldite party of young men." And again, "If we could but start anything daring and earnest as a 'coraccio,' or flag of misery, round which, as round David in the mountains, the spiritual rag-tag might rally, and howl harmoniously the wrongs of the clergy and of literary men, it were a great thing gained." His ideas are further expressed in the same letter. "We should require a set of articles on Church Reform, a set on the Art of Worship, which should show that the worshipless state of Evangelicalism is no more necessary than good." "Then we should want a set of Conditions-of-the Poor Ballads or articles, or anything 'spicy' on that point; a set on Religion and Science, and a set on Modern Poetry and the Drama." But nothing came of these aspirations. In the following year, however, he published "The Saint's Tragedy." His wife said this "had struck the key note of the after work of his life."

"YEAST."

What opposition "The Tragedy" failed to arouse "Yeast" stirred up. This book also had its purpose; a few sentences from the preface will show it. "This little tale was written between two or three years ago, in the hope that it might help to call the attention of wiser and better men than I am to the questions which are now agitating the minds of the rising generation," "young men and women of our day (who) are fast parting from their parents and each other; the more thoughtful wandering either towards Rome, towards sheer materialism, or towards an un-Christian and unphilosophic spiritualism." Some notion of his opinions can be gained from gleaned expressions. "Provided truth be preached, what matter who preaches it?" "Esau has a birthright; and this book, like all books which I have ever written, are written to tell him so." "Well may Jacob's chaplains cackle in delighted surprise over their noble memories, like geese who have unwittingly hatched a swan!" "But on Esau in general; on poor rough Esau, who sails Jacob's ships, digs Jacob's mines, founds Jacob's colonies, pours out his blood for him in those wars which Jacob himself has stirred up—while his sleek brother sits at home in his counting-house, enjoying at once 'the means of grace' and the produce of Esau's labor—on him Jacob's chaplains have less and less influence." "The finest of us are animals after all, not so badly off either—unless we happen to be Dorsetshire laborers—or Spitalfields weavers—or colliery children—or marching soldiers—or, I am afraid, one-half of English souls this day." "How can a man be a man it these crowded styes, sleeping packed together like Irish pigs in a steamer, never out of the fear of want, never knowing any higher amusement than the beer shop?" "Well—the world has no right to blame him (poacher) for not doing his duty,

till it has done its own by him a little better." "No wonder, indeed, sir, they've (the poor) have no time to think; they're born to be machines and machines they must be." Such sentiments though placed in the form of an attractive story have edges, and many men of Kingsley's day felt them. "Yeast" won very many to the truth, and opened the eyes of many more to the selfishness of the times.

CHRISTIAN SOCIALISM.

"Alton Locke" and "Yeast" appeared in 1849. They are both socialistic studies. The former is the stronger work, though the latter is more often connected with the author's name. Locke was a socialist. Most of his life was out of shape on account of poverty. Towards the end he viewed social troubles in the light of the facts, and somewhat outgrew his Chartist notions. "If by a Chartist you mean one who fancies that a change in mere political circumstances will bring about a millenium, I am no longer one. That dream is gone—with others. But if to be a Chartist is to love my brothers with every faculty of my soul—to wish to live and die struggling for their rights, endeavoring to make them, not electors merely, but fit to be electors, senators, kings, and priests to God and to his Christ—if that be the Chartism of the future, then I am sevenfold a Chartist, and ready to confess it before men, though I were thrust forth from every door in England." This is not Alton Locke's confession but Charles Kingsley's. He was not a Chartist as the cause appeared to many, but he dared everything to make England see that socialism ought to be, and will be Christian. This feeling was based upon his strong love for men whose love, he said, like a mighty unconscious stream, sacrifices itself often for a man with whom he never exchanged a word. In writing to Thomas Cooper he said: "I would shed the last drop of my life blood for the social and political emancipation of the

people of England, as God is my witness." "I want to work for them, I want to realize my brotherhood with them, I want some one like yourself, intimately acquainted with the mind of the working classes, to give me some insight into their life and thoughts, as may enable me to consecrate my powers effectually to their service. For them I have lived for several years."

His interest in the working classes caused him to write as "Parson Lot" for the "Politics for the People," the "Christian Socialist," and the "Journal of Association." This name is also attached to his pamphlet "Cheap Clothes and Nasty," probably the best of his socialistic tracts. The continental revolution, the riots of the Chartists in London, Glasgow, Edinburgh and Liverpool, the guarding of London by troops, the great distress during the winter of 1847-8, wrought Kingsley's mind to the highest pitch, and drove from his pen words of fire. "The fact is," writes Thomas Hughes, "Charles Kingsley was born a fighting man, and believed in bold attack. 'No human power ever beat back a resolute forlorn hope,' he used to say, 'to be got rid of they must be blown back with grape and canister, because the attacking party have all the universe behind them, the defense only that small part which is shut up in their walls.'"

But Kingsley did not lose his head in the midst of all the troubles. His Christian socialism is expressed in a paragraph in his placard to "Workmen of England." "You think the Charter would make you free--would to God it would! The Charter is not bad, if the men who use it are not bad. But will the Charter make you free? Will it free you from slavery to ten-pound bribes? Slavery to beer and gin? Slavery to every spouter who flatters your self-conceit, and stirs up bitterness and headlong rage in you? That, I guess, is real slavery, to be a slave to

one's own stomach, one's own pocket, one's own temper. Will the Charter cure that? Friends, you want more than Acts of Parliament can give. Englishmen! Saxons! Workers of the great, cool-headed, strong-handed nation of England, the workshop of the world, the leader of freedom for 700 years, men say you have common sense! Then do not humbug yourselves into meaning 'license' when you cry for 'liberty,' who would dare refuse you freedom? for the Almighty God and Jesus Christ, the poor man who died for poor men, will bring it about for you, though all the Mammonites of the earth were against you." . . . "There will be no true freedom without virtue, no true science without religion, no true industry without the fear of God, and love to our fellow-citizen."

CHARTISM.

From this quotation it is easy to see that Kingsley was not a Chartist in any revolutionary sense. McCarthy writes that the manifesto of the Birmingham meeting in 1837 was afterwards known as the Chartist petition, and from that time this movement was a disturbing influence in the political life of the country. For ten years it continued to have life so long as it fed upon popular discontent. Its demands were so rational, however, that in time almost all it asked was granted. It petitioned for manhood suffrage, annual parliaments, vote by ballot, abolition of property qualification, payment of members in Parliament, and a division of the country into equal electoral districts. Upon these issues Chartists were divided into political, social and discontented classes, and these soon split into moral and physical Chartists. The latter brought about the April riots; the former tried to lead the people towards quiet. It is needless to say that Kingsley sympathized with these movements; but he did not approve of their violence

When time brought relief his altruism found other causes to espouse. While the excitement was going, however, he did all he possibly could to direct its energies aright, and unquestionably by his writings did much to right the wrongs of working men. To the day of his death he was prominent in sanitary and philanthropic movements, in woman's cause, and in all concerns of public good. What he worked for in his own parish, he desired established throughout the kingdom. This was in accordance with his sentiments: "I will never believe that a man has a real love for the good and beautiful, except he attacks the evil and the disgusting the moment he sees it."

HONORS AND POSITIONS.

His numerous positions of trust were an acknowledgment of his ability, a reward of his fidelity, and a tribute to his zeal. In 1848 he was Professor of English Literature at Queen's College, London. In 1857 he was made a fellow of the Linnean Society. For nine years, from 1860 to 1869, he was Regius Professor of Modern History at Cambridge. In 1859 he was appointed Chaplain to the Queen, and in 1862 was chosen to give private lectures to H. R. H. the Prince of Wales. In 1863 he was made a member of the Geological Society. In 1864-5 he gave the University sermons at Cambridge on the subject of David. In 1869 he was chosen Canon of Chester, and in 1873 was changed to the canonry of Westminster. There is not space left me to mention his special sermons on stated occasions, and his addresses and talks before learned bodies. He was accustomed to say, "The most precious thing is a human being." His interest in others was returned with abundant honors and tributes.

TRIBUTES.

Of course such a man had a host of friends, and some enemies. His opponents brought

no charge against his character, but militated against his writings. Only once was he publicly insulted. It was in London, in 1851, when he delivered a sermon to working men, and said: "I assert that the business for which God sends a Christian priest in a Christian nation is to preach freedom, equality and brotherhood, in the fullest, deepest, widest meaning of those three great words; that in so far as he so does he is a true priest doing his Lord's work with his Lord's blessing on him; that in so far as he does not he is no priest at all, but a traitor to God and man." Bold, true words these, too much character for the incumbent of the church to digest, and he ejected them after Kingsley got through with the remark, that he believed them dangerous and untruthful. For some time the "Jacob Chaplains" stood aloof from him, with the result that he spent many more Sundays in his home, that home which he regarded as the "fountain head of all his strength and greatness."

But of his friends who can adequately write? He thoroughly enjoyed his companions. In fishing or hunting he was a boy again. In companionship no one surpassed him. Few excelled him in conversation. He seemed to know the best in all things. He claimed brotherhood with all men. C. Kegan Paul writes: "He would say, with the utmost modesty, that the patient endurance of the poor taught him day by day lessons which he took back again as God's message to the bedside from which he had learnt them." He, then, was everybody's helper. He suffered when others suffered. In this he was Christ-like. The atheist dared tell him his doubts, the profligate of his fold, men of all classes wrote to him of the influence of his books. Free from jealousy and suspicion he once said: "Life is too hard work in itself to let one stop to hate and suspect people."

It would delight me to speak at length of his books, and in particular of his poetry, so full indeed of altruistic sentiment. Much more could be said of his life work, very much more of his own worth. But a sentence will, after all, tell his life-story. He loved God supremely in all his manifestations; he loved his wife, children, parish, with sacrificial devotion; he loved mankind with enthusiasm. These three qualities, with all they imply, made him an altruist. And these same qualities, because divine properties, are yearly making these words of a friend more apparent: "Though dead, he yet influences for good thousands of hearts and minds; and he is now reaping the reward of his noble efforts while on earth to add to the sum of human

happiness, and thus leave the world better than he found it."

After an extensive visit in the United States, with which country he was in spirit much in sympathy, though he did not fancy democracy, Charles Kingsley passed away in the circle of his own family at Eversley, January 23, 1875. Just before his last breath he repeated these words of the burial service: "Thou knowest, O Lord, the secrets of our hearts; shut not thy merciful ears to our prayer, but spare us, O Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge Eternal, suffer us not at our last hour, from any pains of death, to fall from thee."

ARTHUR B. CHAFFER.

WINNOWINGS.

THE NORTH AMERICAN REVIEW.

In this great Columbian year when the discovery of America is the cause for unprecedented celebration, may not the reminder be particularly apropos that the nineteenth century has discovered, not an unknown continent, but a new sex—woman. The frequent ebullition of enthusiasm from the pens of the no longer weaker sex should be accounted pardonable, as well as for the most part chivalric encomiums from the opposite sex. As the *entree* of a new comet in the heavens creates a decided commotion in the scientific world, so this newly discovered sex draws to herself from the world in general glances of approbation for what she has already accomplished, and glances of curiosity as to what mark she will aspire in the future. Considerable space is given in the October *North American Review* to an interesting symposium on this neoteric "Woman of To-day."

The Earl of Meath, "a colleague of the

ladies" as he is disposed to style himself, contributes the first article of the symposium on "British Women and Local Government," in which he regards the election of the late Lady Sandhurst and Miss Cobden to the London County Council five years ago, and the later aldermanic honors accorded Miss Cons, as a distinct epoch in woman's emancipation. Though the courts of justice have since decided women to be ineligible to such positions, the writer declares that the passage of a bill in parliament qualifying women for such offices would not only be an act of justice but would materially improve the local government, which assertion he defends with eight pointed reasons: "Women are intelligent human beings, the equals of men morally and intellectually. They form more than half of the population, and will suffer equally with men should county councils neglect or mismanage their duties. They bear their share of the burdens of the county, and Englishmen have always insisted that those who are

taxed should also be represented by persons of their own choice. Their admission to seats on school and poor law boards, especially in the case of the latter, has led to marked improvements of administration. The work of British councils includes the care of infants, the education of children, industrial and technical education of girls, the charge of the mentally afflicted and the management of lodging-houses, all of them being subjects which women are generally acknowledged to understand better than men. 'The-condition-of-the-people' question occupies a large share of the attention of county councils, and women possess more practical experience than men of the needs of the poor. Their assistance would be most valuable in the consideration of such matters as the housing of the working classes, the supply of pure water and air, the formation of urban public gardens and play-grounds, the sanitation of dwellings, the cleansing of streets, and the improvement and beautifying of our cities. Men and women regard subjects from different points of view."

The Earl of Meath asserts what is being daily verified that "women are demonstrating that they are capable of filling positions for which formerly they were considered to be unfitted." He testifies from personal observation of the valuable services rendered by the above mentioned women when they were accorded the right of coöperation, and relevantly quotes from Charles Kingsley: "What women have done for the social reforms of the last thirty or forty years is known, or ought to be known, to all. Might not they have done far more, and might not they do far more hereafter, if they, who generally know far more than men do of human suffering and of the consequences of human folly, were able to ask for further social reforms, not merely as a boon to be begged from the physically stronger sex but

as their will which they as citizens have a right to see fulfilled, if just and possible."

The defeat of the last bill before parliament relative to this question is regarded as due to prejudice rather than weight of argument, the question having assumed a party politics phase which killed it even in the face of a petition from the London County Council for the reinstatement of women on its boards. "The very fact of opposition will, in a free country like Great Britain, make the people more anxious to emphasize their claim to an unfettered right of selection by choosing their representatives from among the forbidden sex."

With sanguine gallantry the writer concludes: "This public recognition of the ability of women to work side by side with men is an encouragement to reformers on both sides of the Atlantic, and will undoubtedly exercise a beneficial influence in furtherance of her enfranchisement. A victory on one side of the ocean would soon be followed by an advance upon the other. I am sufficiently patriotic to hope that the honor of first admitting women to local councils may rest with the land of my birth, the land 'where freedom slowly broadens down from precedent to precedent.'"

"The Tyranny of the Kitchen," by Catherine Seldon, is the second of the series in which that feature of domestic life to which the average woman is a martyr three times in each of the three hundred and sixty-five days in the year is considered. While the servant-girl problem has been successfully solved by a minority, the less fortunate, innumerable host who agree with the old proverb that "God sends meat, and the devil sends cooks," or the many who are compelled to personally supervise the culinary art, so that a satirical English cousin remarks that "the American always has a cooked wife for dinner," have

longed and sighed for respite from the annoyances incident to that most necessary department.

Catherine Seldon alleges as the principal causes for the utter domination of domestics over their mistresses the fact that the former realize their power, since the demand for trained service is far in excess of supply, and because the deep-rooted dislike to domestic service produces a chronic state of unrest and change. The establishment of family club-houses, or what is probably more commonly termed coöperative house-keeping, is advocated, whereby one may "combine the conveniences and organization of commercial life with the privacy of home and the independence of the individual." At any rate it is to be devoutly wished that some universal remedy will be perfected in alleviation of the trials and tribulations of the cook-stove, which is the altar whereon two-thirds of our women make a whole burnt sacrifice of their dreams, their aspirations and themselves.

The paper which follows is by Cyrus Edson, M.D., on "American Life and Physical Deterioration," in which he declares the great problem before the medical profession today to be the health of the educated women.

As an introductory, Dr. Edson asserts that "it is apparent to any man who will take the trouble to think, that, no matter what the learning, the knowledge, the ability or genius of the individual may be, these rest on the animal; and, still further, without the animal in health, they are as nothing. . . . There is at the present moment in this country a condition existing among the women which is cause for the gravest alarm. Expressed in the fewest words, the evil is that an increasingly large proportion of the women of the American race are unable to perform their

functions as mothers, and these women include the mentally best we have."

One of the causes of wide-spread ill-health is given as the mental strain to which young girls are subjected during their school-days. However, it would seem that it is not so much a decrease of mental effort that is necessary, but an increase of physical cultivation, to which comparatively so little attention is given. The principal cause of ill health is designated by the writer as "the lack of stamina sufficient to meet the physical strain of child-bearing" and the evils incident thereto, the cause being the desire for time to cultivate the mind. "It is natural that the pendulum should swing as far one way as it swung the other, and that in their greater freedom, especially of the mind, the women should go to excess, just as for centuries their minds were sacrificed to their bodies by the will of others, so now by their own will they are sacrificing their bodies to their minds. This will remedy itself in time; there need be no fear that it will continue forever unless, indeed, the human race be destined to end in an apotheosis of intellect. But the time necessary for the reaction may be shortened by a free discussion of the evils of the present course, and no one who realizes the suffering and pain which results from causes now at work will hesitate to point out these evils."

The last paper of the symposium deals with "Women and the World," in which Bertha Monroe Rickoff discusses two types of women—the society devotee and the self-supporting woman—regarding their relative fitness for matrimony. The former with no higher ambition than social success learns that "society is a fabrication of forms, not feelings. She soon becomes surfeited with its artificial requirements, and, seeking some more vital contact with life places all her happiness upon her love and marriage, not

comprehending that no one can be happy who has not some purpose outside the field of his emotions. Thus, in trying to make of love not only the foundation but the superstructure of her existence, she wonders when it fails to meet her exactions, and begins to question the reality of her romance. . . . The life and occupations of a society woman, in failing to awaken her to her full development, fail also in rendering her companionable to the business man, who has little time to indulge his taste for æsthetics. It is the wife's over-valuation of sentiment, and the lack of sympathy and comradeship between husband and wife, which lead to the well-worn statement that marriage is a failure; but may not the truth rather lie in the fact that marriage is a failure just so far as woman is a failure? Can she ever grow to her full stature and stand on the same plane with man as long as she continues a creature of cramped and undeveloped energies?"

But the rising tide of womanly aspirations will contribute to her more rounded development, and to-day we have the "bravely self-supporting woman," which expression the writer uses merely to give "a stamp for woman's work whereby it will be endowed with purpose and recognized as of value, for the money which work brings is the valid proof of its worth," and not merely to designate those who engage in a profession from necessity. "Woman's work as a necessity can never win for it its rightful place as woman's work for the fulfillment of her destiny must eventually do. If remunerative work become a recognized form of education for woman, it must become a social factor. Herein would lie a legitimate field for her misdirected energies; herein would she at last grow like a plant taken from the darkness into the light, developing to her highest possibilities until she should become a helpmate indeed for man."

With the declaration that the self-support-

ing rather than the society woman is more eligible to happy wedded life thus the writer concludes: "Not only will the relations of husband and wife thus become more sympathetic, but if woman becomes an active element in the world of affairs, she will be afforded opportunities for contact with desirable men, which are denied the society girl; for while for the best of our womanhood society is the recognized aim, for man it is an episode to be endured or shunned, more wisely shunned if he have earnest purposes; and men of force, those whose characters are being forged in our national struggles, those who are building up our colossal industries, are not usually recruited from the so-called 'Four Hundred.'"

THE ATLANTIC MONTHLY.

Nicolay Grevstad discusses in the November number of *The Atlantic Monthly* "Courts of Conciliation in America," which are regarded by the legal fraternity of the country as a decided innovation upon common law, second only to the adoption of the code itself. Compulsory judicial conciliation has been successfully introduced in Norway and Sweden, and after futile attempts to introduce similar tribunals in different states in this country an experimental measure finally gained a foothold in North Dakota a few months ago, and with public opinion friendly a far-reaching judicial reform could not be more favorably inaugurated.

Compared with that of Norse origin the courts of conciliation in Dakota are very unpretentious, though it is the ultimate purpose that the law be enlarged, as experience and expediency demand, to meet the rising tide of litigation which has assumed alarming proportions in many large cities. An epitome of the newly-instituted courts of conciliation, a distinctive "link in a series of reforms designed mainly to benefit the common

people," is: That four commissioners of conciliation shall be elected at the same time justices of the peace are chosen; that, at the time of issuing the summons in any civil action begun before a justice of the peace, the justice shall issue a subpoena summoning two of the commissioners of conciliation. When both litigants appear they shall go before the justice and two commissioners and state their differences with as much evidence as may seem discretionary. After consideration of evidence an amicable and equitable settlement of differences is attempted by the justice and commissioners, no attorney being allowed to appear or act for either party, and if an agreement is reached it is entered by the justice on his docket in the form of a judgment of the court, otherwise the case shall be adjourned for trial, at which time no part of the proceedings before the justice shall be admitted as evidence, nor shall the commissioners be allowed to testify.

The writer maintains that "it must be admitted that this is cheap and speedy justice, and it may be added that it is justice of the very best kind, because every peaceable adjustment of the controversy rests upon the voluntary sanction of the contestants. The creditor obtains satisfaction more quickly than in any other way; the debtor avoids lawyers' fees and other expenses, which otherwise would be added to the amount due; the courts of law are relieved of a tremendous load of irksome work and are left free to devote their attention to really important litigation, which may thus be disposed of without unnecessary delay. By stopping frivolous quarrels at their very beginning, the tribunals of conciliation ease the working of the entire system for the administration of civil justice. Their wholesome effect upon the temper and social relations of the people is obvious; they repress strife and teach forbearance, equity and common sense."

Eminently successful have these courts been in Norway where, with minor exceptions, they are statutory peacemakers in all civil cases. Statistics show that more than four-fifths of all civil cases were disposed of by courts of conciliation without trial of any kind in a court of law. This harmonizing of antagonistic forces certainly breathes of nineteenth century progressiveness, and it is to be hoped that in our country, where "our modes and rules of civil procedure are a maze of cumbersome technicalities, obstructing business at every turn," and where "pressing controversies grow dusty before reaching a decision," these courts of conciliation will merge from experiments into universally established institutions of justice.

In these courts of conciliation, engrafted upon every system of public arbitration, the writer also recognizes the panacea for strikes, when it is maintained that under conciliatory law "the most common objection to public arbitration of industrial controversies would fall to the ground and strikes would be more effectually prevented. Strikes very frequently result from misunderstanding and prejudice. A board of conciliation so composed as to command the respect and confidence of employers and workingmen would, in many instances, arrest labor troubles at their inception. If the opposing parties were compelled to appear before such a body before any decisive step were taken by either side, neither would have any excuse for withholding from the other the privilege of a calm, unprejudiced discussion of their differences."

FORTNIGHTLY REVIEW.

The first article in the *Fortnightly Review* is on "The Causes of Pessimism," by Dr. C. H. Pearson. "There is said to be a strain of pessimism noticeable in the writings of the last four years. Sometimes it takes the form of despondency as to the future of humanity at large or of a particular people. Sometimes

it rather seems to indicate perplexity over some great moral problem." He proceeds to show that hopefulness or the want of it is not due to the individual, but "to certain currents of thought that synchronize with events." Socialism and modern scientific theory are, he thinks, the reasons for pessimism at present. "If the state socialist is trying to compress impulse and will in political society, the physiologist is fighting the old battle against free will in the individual with what seems for the moment absolute success." "The inadequacies of modern civilization, the belief that some partial realization of socialistic utopias will crush out individualism, and the belief that the individual himself has his energies indefinitely circumscribed by the facts of his birth are the great causes that thrust men who are inclined to think, and perhaps to brood, upon despair." But accepting modern pessimism as a fact, is it a bad thing? Dr. Pearson evidently thinks not. "Is it not conceivable," he says, "that, of the two great inspirations that society needs, and which it is impossible to weigh out evenly in balances, the pessimism which accepts death and defeat beforehand may be even more desirable as a permanent force than the optimism which sees the first presage of victory and animates for the charge that decides the fight."

Arnold White has an article on "The Unemployed," in which he advocates very practical remedies, such as immigration of a small percentage of the more fit, the stopping of the immigration of "chronic incurable paupers," relief works to the adults, the restriction of charities to the aged and sick, the encouragement of trades-unionism and discouragement of improvident marriages. "To be comfortable," he says, "is the dominant religion of the masses and the classes." In the last century the classes secured their

own comfort by legislation, but the power is in other hands now, and may be used very drastically unless means are found to give relief to the poor in time. "When a hungry body contains an educated mind the result is revolution." "The sooner the propertied classes understand that they have to pay a high premium in order to insure their favored position, the cheaper it will be for them in the end, and the safer will their property be. The conditions of life to myriads of our fellow countrymen are unbearable. Where pity will not step in reason may."

Mr. Frederick Harrison has thrown his article on "The Royal Road to History" into the form of a conversation between an Oxford tutor, his pupil, and a London barrister, in which they discuss the rival merits of the present Regius Professor, Mr. Froude and the late Professor Freeman, and the idea of history current in Oxford at the time. The following sentence shows the drift of the article. "Well, what I would advise a young man going into the historical line to bespeak is, first, indefatigable research into all the accessible materials; secondly, a sound philosophy of human evolution; thirdly, a genius for seizing on the typical movements and the great men; and, lastly, the power of a true artist in grouping subjects and in describing typical men and events. All four are necessary; and you seem to think at Oxford that the first is enough without the rest. But, unless you have a real philosophy of history, you have nothing but your own likings and dislikings to direct your judgment of men and movements." Gibbon is indicated as the supreme historian who came near to combining all these ideal qualities.

In an article on "The Industrial Position of Women," Lady Dilke gives details of the over-work of women in various employments

and their very slight remuneration. "Match-boxes made for firms paying seventeen per cent. to their shareholders are produced by the labor of the mother and her little ones, living with their father in a single room, in which all the available space is covered by boxes drying, the whole of which must be stacked before anyone can lie down to sleep.

"We may say that the secret of England's industrial greatness is in her command of a practically unlimited supply of the cheap labor of her women and girls. Their lives are meted out for money."

Many of these evils are said to be due to the unrestricted competition of the women themselves, which compels the better organized men to keep them out of some trades. Lady Dilke's efforts are chiefly directed against the evils that can be cured by better organization, an improved state of public opinion or state interference. If they are not cured the laboring classes may one day shape their giant forces under the wing of an avenging angel, whose mission will not be to bring peace and prosperity to our land, but a sword.

"University Systems," by Patric Geddes, is a comparison of the merits of rival universities. Of the English ones the writer considers "Cambridge the place for mathematics, Edinburgh for medicine, Oxford for—manners."

American universities are highly praised. "We no longer see Harvard and Yale towering almost alone above a crowd of petty or ignoble competitors, but gigantic foundations like those of Johns Hopkins, Stanford, Rochester and the like, which already begin to justify the aim of rivaling the most productive universities of the old world." The rest of the article is a comparison of the systems of France and Germany, very much in favor of the latter. "Instead, then, of the professor being arrested in his individual

development, as is inevitable with all educational institutions of the Napoleonic type, be they universities or schools, the German student is accelerated in the development of such originality as he may possess."

REVIEW OF REVIEWS.

The *Review of Reviews* for October has a character sketch of "Mr. Walter Besant," in which the writer, John Underhill, portrays the intensely interesting life of this illustrious son of England. In this inspiring account of the poet-novelist are depicted many characteristics worthy of emulation. We learn that perseverance overcame the pangs of disappointment which attended the return from the publishers of his first novel, marked as unavailable—a word of kind intentions, doubtless, but most exasperatingly disillusioning to the literary aspirant—and ultimately produced a literary star of the first magnitude; that he, not discountenancing small beginnings, entered the world of letters through the exacting and laborious school of journalism; that he is not merely a literary man but that "he is also what Carlyle professed to prefer infinitely to a writer—a man of action," being closely identified with whatever was progressive; that "urbanity is the first characteristic which comes into one's mind when one thinks of Walter Besant. He is always the same, calm, cultured, polished. Nobody who wanted help—and deserved it—ever approached the author of 'All Sorts and Conditions of men' in vain"; that he is a hard-working, methodical man who is "a firm unbeliever in 'fits of inspiration,' in 'frenzies' and the rest of the stock-in-trade of mediocrity," and improves every minute, wisely refraining from entering the borders of that time-killing if pleasurable something called society; that for woman he has the great reverence, his feelings being thus expressed by the writer: "She is either a goddess—a

superior being who must be placed upon a pedestal, and to whom man must perpetually offer up incense and bring gifts—or she is the sweet sharer of his domestic joys, in which case she has to sit at home by the fireside while man goes out cheerfully to work and fight, bringing home his spoils and his golden guineas to throw them in her lap.”

But of particular interest are Mr. Besant's views of his chosen work of fiction: “Mr. Besant insists, in season and out of season, upon the fact that fiction is an art; that, although a novel by Meredith may not be so great and wonderful as is a cartoon by Raphael or as is a sonata by Beethoven, yet fiction being one art, and painting and music other and sister arts, those who attain the highest possible place in each are equal. But even if fiction be an art, the rules of which are teachable, it by no means follows that success can be secured without the inborn genius which every true novelist possesses. The story teller must have the gift of observation; he must acquire the art of description; he must exercise suppression and reticence; his characters must be drawn clearly; he must strive without ceasing to attain style. No reputation worth having can be made without attention to style, and there is no style, however rugged, which cannot be made beautiful by attention and pains.”

Loyally does Mr. Besant defend the dignity of his profession. “Therefore he has urged, in season and out of season, the duty of the state to recognize literary men as it recognizes doctors, painters, lawyers and the like. Not, of course, that Mr. George Meredith would be honored by having a peerage conferred upon him. But the profession, as a whole, would be honored, and would benefit greatly from the increased respect in which it would be held by all sorts and conditions of men.”

THE NATIONAL REVIEW.

The most interesting article in the *National Review* is on “Biography,” by Leslie Stephen, to whom close connection with the bringing out of the “Dictionary of National Biography” has given a special opportunity to acquire information on the subject. His ideal of a good biography seems to be summed up in his concluding sentence, “Let us have neither the Blue Book, nor the funeral oration, but something with a beginning, middle and end, which can cheat us for the time being into the belief that we are really in the presence of a living contemporary.” “Biography,” he says, “should be written by one who is in sympathy with his subject. Letters are the best source, failing intimate personal knowledge, as they reveal a man's true emotions at the time of making important decisions. In writing biographies for a dictionary the difficulty is of course increased by the need for compression. The writer of an ideal dictionary life would manage to say everything while apparently saying nothing; to give all the facts demanded from him; to give nothing but the facts, and yet to make the facts tell their own story.”

THE CENTURY.

The October *Century* pays a tribute of affection and esteem to the memory of Colonel Richard Auchmuty, the crowning work of whose life was the establishing and building up of the New York trade schools. He gave his life to this cause with the deep conviction that he was grappling with an evil that threatened the nation, and he fought for it with a zeal equalled by nothing save his modesty. He founded the trade schools, taking liberally from his private fortune, and had them finally established before the public knew anything about them. He was, in the best and fullest sense, an American, a model citizen, who realized what a man owes to the

community in which he is born. His heart beat warmly and strongly for the youth of his country; to see them growing up in idleness gave him as keen a sense of pain as a father would feel for a worthless son. He regarded worthy employment as the salvation of street Arabs, and devoted his time and fortune to provide the means of teaching them to help themselves. Surely a life like this, so modest, so gentle, so noble, so full of beneficence for all people, is a legacy of priceless value. The record of the unostentatious but far-reaching work of this simple, generous man comes like a benediction. It ought to be more than this. It ought to arouse American citizens to imitate the example of Mr. Morgan and make the trade schools of New York the models for a national system of similar institutions.

THE ARENA.

"The Psychology of Crime," by Henry Wood, in *The Arena* for October, is a timely thought-producer, in which crime is viewed in the light of psychological principles, the ultimate aim being "a more general and intelligent appreciation of the processes through which crime and disorder are generated." Society is responsible for criminality, inasmuch as it does little for its prevention. A crime having been perpetrated, "the act is vividly outlined, its heinous features are analyzed, the guilt of its supposed author is passed upon, and a demand is made for the enforcement of the proper penalty. This comprises all that society feels called upon to do in the premises. A blow has been dealt to the community, in one of its parts, and the community deals a proportionate one in return, and thus the transaction is closed and the books are balanced."

As to the motive for crime—"No criminal motive ever grows in weight so that it finally preponderates, except by slow and intangible

accretions. However spontaneous or impulsive any given offence may appear, in its method, the foundation upon which it rears itself has been slowly formed from a variety of sediment. . . . It is evident that there are operative, at the present time, special forces that directly germinate crime and disorder. . . . The luxury and artificialism of our modern civilization, the struggle for wealth and social position, the pursuit of senuous gratification—all of these are powerful factors which disintegrate character, obscure high ideals, and bring order and adnormity into overt manifestation. But perhaps a more patent element of demoralization than any of those above enumerated, is found in the deluge of delineated criminality and other morbid reading matter, in which the community mentally dwells, the malaria of which it is constantly inhaling. This great, increasing supply of unsound mental pabulum comes in the forms of offensive sensationalism in the daily press, flashy illustrated weeklies, and the cheap 'blood and thunder' fiction which is devoured in unlimited quantities by youthful and immature minds. . . . Their numbers and suggestiveness are evidenced by the gaping crowds always seen gathered about the news-shop windows, gazing at pictorial representations which are as near the border line of indecency as it is possible to be and escape the law."

The relation of thought and criminality is thus maintained. "Criminality is purely expressive and symptomatic. The laws of mind are unswerving and exact. Mental conditions, including all qualities of thought and suggestion, tend to outward expression. To illustrate: An atrocious murder takes place. The daily press, by full detail and embellishment, graphically engraves it, with all its suggestiveness, upon the public consciousness. Its passion and abnormity are held up and analyzed until they permeate the whole psychic

atmosphere. The criminal is surrounded by the halo of romance and the glamor of notoriety. His likeness is given a prominent place in a leading column, and is thus brought before the eyes of unnumbered thousands. And, recently, modern 'enterprise' reproduces the whole scene—as supposed—not omitting the weapons. A mental picture of the *tout ensemble* is thus photographed upon all minds and memories. The details are read, reread, and discussed. Where there is any mind containing, in any degree, a chord of savagery, animalism, or morbidity, it is stirred into corresponding vibration. Possibly some, who have been near the verge of a similar act are pushed over the line. But no one escapes untarnished. The soundest and sanest minds cannot thus have the imaging faculty tampered with, without some deterioration, even though it be unconscious. . . . When the wise man uttered the familiar aphorism, 'As a man thinketh in his heart, so is he,' he expressed not merely a moral maxim but a scientific truism. What men mentally dwell upon they grow to like. Thought, even when centered upon a non-entity, in proportion to its intensity and continuity, confers subjective realism. Not by chance but by law, each mental delineation leaves its distinctive hue in the grand composite which makes up character."

The fault is not laid wholly at the door of the editorial sanctum but to depraved public taste which craves sensationalism, and to which the newspapers too frequently cater. Then, too, if rapid money-making on the part of newspapers was not such an overwhelming desideratum, its educational force on society would more prominently appear.

When laws of psychology are more intelligently appreciated and applied, then will the evil be scientifically treated. The concluding paragraph is happily expressed: "The real world we dwell in is our thought

world, rather than the material objects which surround us. The color of all outward environment depends upon the glasses through which we view it. The human consciousness is like an endless corridor in a picture gallery, each visitor executing and hanging his own works of art. His preference is determined by the character of those before which he lingers."

THE OVERLAND MONTHLY.

From the point of view of this magazine the most interesting article in *The Overland Monthly* for October is a study in penology, contributed by A. Drahms on "The Reformatory Movement in California." With statistics of the two prisons of that state as evidence that of nearly two thousand prisoners over half are under thirty years of age and susceptible to reformatory agencies, and inasmuch as penal and judicial systems have proven insufficient to the reform of the youthful recalcitrant, it is maintained that the scientific and philanthropic spirit of the age, by the institution of reformatories, must supply the defection.

That the mixed prison system is an antagonist to progressive civilization goes without saying. "To consign a young man to prison on first offense is to consign him to eternal infamy and contempt. But few recover from the shock to morals and reputation. The penitentiary is the finishing school for vice and crime. It is a moral lazaretto, whence he graduates as 'batchelor of criminal arts,' to bear his title even after he has ceased to ply his art." Hence reformatory schools, two of which have been so hopefully inaugurated in California, are urged as the cure for crime at its inception.

Of the two methods for thus staying the cataclysm of crime the reformatory proper "trains juvenile offenders, by direct contact with proper educational facilities, practical

ethics and applied Christianity, with the industrial features as adjuncts;" while with the second or educational plan the *modus operandi* is reversed with industrial occupation as primary, and the ethical and educational as corollary. It is maintained that the latter is the "type and key-note of true reformatory principle," and there is a deal of truth in the statement that follows—for is not congenial labor the panacea for imaginary as well as real human ills—which declares "idleness to be directly and indirectly the cause of two-thirds of the crime. It is the open door of opportunity. Labor, honest, remunerative, self-respecting labor, is an element of contentment, and contentment is conducive to virtue and good citizenship. Trades should be taught regardless of outlay or return to the state, where dollars and cents are not to be considered as against the ends sought."

The educational feature of reform schools, while placed secondary to the industrial, are emphasized. "As a reformatory agency in the treatment of the youth education is the twin-sister to Christianity. Their roots intertwine." Added to the industrial and educational features of a well-organized reformatory, the moral and religious teachings, the the recreative, gymnastic and military features and an appreciation may be gained of its ultimate aim to produce good citizenship or, to use the words of the writer, to "simply replace one who is out of harmony with society and its laws back into harmony and correlation therewith."

Such is the hopeful trend of modern criminal anthropology, purifying the stream of life at its fountain head.

THE CONTEMPORARY REVIEW.

An article on the "Banditti of Corsica," by Caroline Holland, shows how disordered the state of society still is in that island under

the rule of the French Republic. The moral of the whole story seems to be the long enduring effects of bad government. Under circumstances of unendurable oppression, when justice was sold or refused, the system of avenging wrongs by the Vendetta sprang up and sympathies of the people originally were and by habit have remained with the assassin. Clanship, too, exists, and resembles party government carried to bitter extremes and become hereditary. Almost every one carries arms, "and there is hardly a Corsican, however peacefully disposed, who is not conscious of having at least half a dozen enemies, hereditary if not personal, of whose malice he lives in constant fear, and to whose vengeance he may any day fall a victim." The anecdotes illustrative of mere facts are, as may easily be imagined, usually exciting.

"The Drift of Land Reform," by R. Munro Ferguson, M. P., maintains that Parliament has hitherto been proceeding "not only on different but on inconsistent principles." For in the first place, state arbitration has been instituted to rectify the relations of owner and occupier; in the second, tenant occupiers have been helped to become occupying owners; and in the third, local authorities have obtained certain powers, and acquire and administer the land." State arbitration, but for its costliness, is held to be good, but the creation of a peasant proprietary is not advocated. Communal control is what the writer really believes in; land is no harder to manage than gas or tramways, and the system being flexible would be most used in those places where there was most need for it.

LEND A HAND.

In such uncertain times, when fortunes are seemingly made or ruthlessly swept away in a day, the thought of young women suddenly forced by the Fates that be from a life of idle

luxury to a life of painstaking activity, is particularly worthy of consideration. In the October *Lend a Hand* Lora S. LaManse gives some apropos suggestions and illustrations under "Helpless Versus Self-Reliant Women." The writer introduces the causes of ultimate success or abject failure, in cases of reverses of fortune, by this antithesis: "Grit, energy and economy make a way, find a market, and tide over every crisis; while slack management, false pride and slipshod work reap a certain reward of debt, poverty and degradation."

The writer paints two vivid pictures in substantiation of the principle that the woman must *make* the circumstances for success, and and pertinently continues: "The true quality of a woman's mettle is soon shown under trial. The helpless type of woman sits down with folded hands and thinks the world owes her an easy, lady-like living because she is a woman, and has seen better days. And because the bread does not fall into her mouth already buttered, she complains of everybody and everything." Adversity is, after all, the true touch-stone. It was Beecher who said: "Men think God is destroying them because he is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch; but it is not to break it, but to use it tunefully, that he stretches the string upon the rack." Then, too, equally false with the idea that a woman should be given a soft position simply because she happened to be born a woman is the thought that the world owes her a living. The indisputable fact is that the world does not owe anybody a living, even if that body be a woman of the so-called upper crust, but everybody owes the world a living, and the best that is within his power to bestow.

On the other hand, "The woman who is not afraid of drudgery is the first to rise above it, and she who dares is the one who

finds success awaiting her. It is high time we gave up the foolish notions of perverted gentility that plunge so many women to the very depths of poverty." The thought not only implies "nothing venture, nothing have," but necessitates the laying on of a double coating of steel down the backbone and the relegation to the background of false pride. Adversity thus sweetens the good in our nature, and to the successful woman is given a happy consciousness of her powers which is beyond the price of rubies. Were there no night, the stars would never shed their radiance.

No more intensely humanitarian project is there than the founding of institutions for unfortunates of congenital mental defect. A résumé of such organizations is given in the same issue by Walter E. Fernald, M.D., under the title "Treatment of the Feeble-Minded." Scarcely a century has elapsed since the celebrated Itard attempted the development of intelligence in an idiotic French lad, and to-day in the United States alone are there nineteen public institutions, with over six thousand inmates, and nine private schools, with over two hundred pupils. The number of feeble-minded, however, approximates one hundred thousand, and it is not unreasonable to hope that the liberality with which these institutions are maintained is proof positive that all of mental deficiency will have intelligent care and instruction.

The initial attempts along this line, undertaken at home and abroad in the face of public doubt, were unsuccessful. And it was not until the middle of the century that the well-known Dr. Seguin began in Paris the systematic training of the feeble-minded on a physiological basis, which theory was universally regarded as visionary with its "adaptation of the principles of physiology through physiological means and instruments, to the

development of the dynamic, perceptive, reflective and spontaneous functions of youth." Scientists and philanthropists have confirmed his treatise, however, which has since proven the standard.

Simultaneously the legislature of Massachusetts made an approximation for the establishment of an experimental school, which is further noteworthy as the founding of the first state institution in this country. Thus state after state appreciated the humanity and necessity of scientifically treating the feeble-minded.

Something of the purposes of these schools may be gained by this: "We do not propose to create or supply faculties absolutely wanting; nor to bring all grades of idiocy to the same standard of development or discipline; nor to make them all capable of sustaining creditably all the relations of social and moral life; but rather to give to dormant faculties the greatest possible development, and to apply these awakened faculties to a useful purpose under the control of an aroused and disciplined will. At the base of all our efforts lies the principle that, as a rule, none of the qualities are absolutely wanting, but dormant, undeveloped and imperfect."

After a time the serious problem that confronted these institutions was what to do with a large number of trained pupils who were friendless and homeless, and "could only be transferred to almshouses, where they became depraved and demoralized with adult paupers and vagrants of both sexes." In view of the fact that the "modern scientific study of the deficient and delinquent classes as a whole has demonstrated that a large proportion of our criminals, inebriates and prostitutes are really congenital imbeciles" as a matter of economy as well as humaneness it developed the permanent care of this class.

Experiments have but broadened the scope of our institutions, until they aim at a sym-

metrical training, physically, mentally and morally. The schools, however, may be denominated either the educational or the custodial. The first includes not only the instruction of common branches but industrial training as well, and from this department pupils are ushered into useful, if harmless, lives. The second class of schools includes the types of extreme deficiency who have passed the educational department still unfit for independent living. The method which is now gaining a stronghold is the colony plan, which unites under the same general management both the educational and custodial schools "divided into comparatively small families, each with peculiar and distinctive needs."

THE NINETEENTH CENTURY.

In the *Nineteenth Century* for October the Hon. Auberon Herbert has an article distinctly anti-Socialistic in its object, which aims at showing that the interference of the State into the affairs of the individual should be limited as far as possible. It holds that modern politics is an attempt of one body of citizens to establish ownership over the rest. "How is this ownership worked? The nation, we will suppose, is split pretty evenly into two parties, A and B. But in addition to these two principal parties A and B, there are certain smaller groups, groups with special interests—it may be beer, it may be labor. Now, according as these groups can be gained by one of the two parties, so will the fate of A and B be decided, one to be owned, and the other to be owner."

As a consequence of this we have "the quarrelling hordes, the leaders without personalities, and all that mixture of unreality, untruthfulness, and self-seeking, that goes by the name of politics." It is chiefly in the instances of these shortcomings that the value of the article lies. They are the reasons for

which so many men avoid politics altogether, and many more believe that one party is not much better and not much worse than another, and that salvation lies in neither. But the true moral seems to be the need of a better spirit and higher ideals among politicians, rather than the necessity of cutting down as far as possible the sphere of action of the State.

"Setting the Poor to Work," by Professor Camso Maber, is not very optimistic. It deals with the attempts usually unsuccessful, to give to every man "the right to labor," and to get wages or at least subsistence for his work. That the problem has been to some extent solved in Germany is not denied, but the history of efforts in the same direction in England in the last century shows that the main difficulty is in organization.

Mr. Henry Arthur Jones has a high opinion of the "Future of the English Drama." "To sum up," he says, "I believe that the English Drama has never since the days of Elizabeth had such a chance of establishing itself as a national art and as great a power in our national life as it has to-day. Of course very little has been accomplished as yet. Nothing has been garnered yet, and very little has flowered. But the ground has been prepared and the seed sown. I believe that the work of the last ten years is bound to be immensely productive in the future. The great theatre-going public is no doubt stupid, and careless and indifferent; but we have to-day a sufficiently large minded public, who are keen, alert, discriminating, and highly appreciative and cultivated. And the bigger public is good natured enough and stupid enough to be led anywhere."

"Theophraste Renanclot : Old Journalism and New," by James Macintyre, gives an account of the founder of the *Gazette de France*,

of the news that paper contained, and the way it was obtained. The *Gazette de France* was in many respects like the so-called New Journalism. "A Gazette," said its editor, "is the reflection of feelings and rumors of the time which may or may not be true." The main features of the New Journalism, according to the writer of the article, are "the glorification of the personal, the unveiling of all secrets and scandals of diplomacy, of courts, and the utilization of ingenious schemes which serve primarily as an advertisement and subordinately as a decoy to prospective material advantage." Richelieu, and even the king himself, contributed news to this journal, and the court protected the author against his enemies. Toward the end of the article the newspapers of England and France are compared, very much in favor of the former. The cause to which this is attributed is the custom of anonymity in England. "The system under which the English press has attained its unrivaled position is opposed to signatures."

"The Ways with Old Offenders," by Montague Crackenthorpe, Q. C., deals with principles of criminal law and possible improvements in its workings. "What is crime as distinguished from immorality, or, to put it differently, when does the infraction of the moral laws become an injury to Society of which the State ought to take cognizance. What is the leading idea underlying punishment? Is it to give pain, to deter or to reform? If it is a combination of all three what are their relative proportions?" The conclusion seems to be that an immoral act is only a crime when it involves outrage to person or property, and that punishment should be appointed rather according to the "injury done to Social Order" rather than on the principle of "adjustment of pain to vice." The article concludes by advocating greater uniformity in

sentencing, and as a means of arriving at it, he suggests that a Royal Commission should settle the principles according to which the length of punishment should be fixed.

Miss Cornelia Soralji gives a short account of the Parsees. "The Parsee in the business of life and in public connections, is enterprising, eminently successful, earnest and diligent. He does most things with ease, is blessed with intelligence, has tact and adaptability; so that his relations with all the different races around him are easy and happy. Parsees as such are all equally well born and equally favored of the Deity." The Parsees besides, seem to be affectionate in their domestic relations, to appreciate the advantage of education and to take trouble to secure it for their children, and to treat their women with much more respect than the other races of India. Their religion of Zoroaster is simply a beautiful form of Theism, without superstition, with high moral ideals and charming symbolism. Having some things in common both with the East and with the West, they may be regarded as a sort of connecting link between the Europeans in India, and the other nations and races.

THE ECLECTIC.

In the October number of the *Eclectic* Sir Herbert Maxwell begins an article on "The Conduct of Friendship" in a semi-apologetic way: "'Tis an intrepid hand that will stir this well-worn theme, or essay to throw fresh light upon a subject which has shared with its congener, love, the attention of the most observant minds since thought first found expression in literature. Yet, inasmuch as friendship and love are the fertilizing streams without which the scene of life is no more than an arid, uninteresting plain—streams in which, unless the traveler can slake his thirst and bathe his limbs, the journey is but a

cheerless, objectless toil, riches are but heaps of dazzling sand, and ambition is a disappointing mirage, it is impossible to reflect upon any human occasion, or estimate any achievement or circumstance of man without acknowledging these relations as the very source of earthly happiness."

In a comparison of friendship and love he says, having reference to the former: "It is less hazardous, more deliberate and less fleeting than, alas! the other has so often proved to be. On the other hand, it is, of the two, the more difficult to define; its coloring is less vivid, its outlines less distinct, its approach less perceptible, than those of passion." Affinity in friendship is not so much the result of similarity as of diversity of tastes: "Not identity of character or inclination, but more nearly the reverse of it—one mind supplying the deficiency of the other, and recruiting itself from the abundance of that wherein it is conscious of shortcoming." Friendship is a matter of cultivation: "Though in its origin voluntary, it will not endure without conscious cultivation. If the bond is to survive changes of circumstance, of proximity, of pursuit, of station in life, it must be sedulously lengthened or strengthened in adaptation to them. . . . If friendship is silent, rest assured that it is dead." The test of friendship is sacrifice—"Sacrifice of time, of money, of exertion, or whatever else. Sacrifice lies at the root of the primitive idea of devotion."

To the Bible the writer turns for the separation of friendship into its primary elements: "Perhaps the most comprehensive analysis of friendship would be, after all, no more than an expansion of one of the most eloquent essays ever penned—one of which constant repetition through nearly two thousand years has not prevailed to smirch the freshness, nor the changed conditions of human society to darken the significance—that part of his

Epistle to the Corinthians in which St. Paul explains the attributes of charity. Our ears have become enamored of its rhythm, which is lost in replacing the Latin word 'charity' by the more literal, yet ambiguous, English monosyllable 'love'; but indeed the sense is hardly less full if friendship be read throughout this chapter. What can be said of friendship more than it suffereth long and is kind, envieth not, seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things."

Another article in the same magazine is on "Personal Possessions." Speaking of material treasures, the accumulation of which in some men amounts almost to a passion, the writer affirms: "Certainly Solomon, like his modern prototypes, found to his own bitter disappointment, how little a man's life in any true sense consisted in the abundance of things which he possessed. So let us advance a stage further, and consider the kind of possessions which are fruitful, in the sense of going beyond themselves, giving us the entry into new regions of thought, beauty and wonder. They may possess the characteristics already mentioned—money-value, utility, beauty; they may be so invested with interesting associations that to us these become a part of them; but over and above all this, they enter into higher relations with us still, linking themselves to us through some of the noblest faculties of our being. As an example of this class, let us take a beautiful picture. It has power to lift the owner into an atmosphere of beauty beyond itself, and as long as it lasts it will have this

expansive capacity. Books are another instance, which are the companions of their owners, carrying them into fresh worlds of interest and delight. A musical instrument, such as a Stradivarius violin, yields a similar service to the owner who is so happy as to understand its language. Of this kind, too, are the instruments of the scientific—the microscope of the botanist or entomologist, the telescope of the astronomer."

Mental possessions, if treasures of thought may be so styled, are intrinsically more valuable and more capable of producing pleasure than are material possessions. Thus maintains the writer, in reference to this higher order of possession: "And because they are of an abstract and immaterial character, we shall probably be accused of being impractical, transcendental, sentimental. This class consists of a varied list of experiences—thoughts, words, scenes, incidents, pleasures—which, having been ours at a particular moment of life, are really ours forever. Being lodged in the memory they are possessions of the memory, to be drawn out and enjoyed at will. . . . Let us take another example—some kindness that we have received, some kindness that we have conferred. They are safe in our mind, actual, definite and positive. They are more inalienably ours than those useful articles which wear out and are apt to be lost or stolen at any moment. . . . This class of possessions, though abstract in nature, prove their reality by their positive influence, not only on our thoughts but on our words and actions. And those who refuse to give them their value are the really impractical people."

RELATION OF NATIONALISM TO INTERNATIONALISM; OR, MANKIND ONE BODY.*

BY GEORGE DANA BOARDMAN, D.D., LL.D.

LANATUS' FABLE OF THE BELLY AND THE MEMBERS.—When, in the days of early Rome, the plebeians, in their first great rupture with the patricians, angrily seceded to the Sacred Mount, the venerable and patriotic Menenius Agrippa Lanatus, himself a worthy patrician, effected a reconciliation by his famous apologue of the Belly and the Members, as follows :

"In olden times, when every Member of the body could think for itself, and each had a separate will of its own, they all, with one consent, resolved to revolt against the Belly. They knew no reason, they said, why they should toil from morning to night in its service, while the Belly lay at its ease in the midst of all, and indolently grew fat upon their labors. Accordingly, they agreed to support it no more. The feet vowed they would carry it no longer; the hands that they would do no more work; the teeth that they would not chew another morsel of meat, even were it placed between them. Thus resolved, the Members for a time showed their spirit and kept their resolution. But they soon found that, instead of mortifying the Belly, they only reduced themselves to the last degree of emaciation."

ST. PAUL'S ANALOGY OF THE HUMAN BODY.—More than five hundred years afterwards, another Roman citizen, seeking to reconcile factions which were rending a certain community in Corinth, and perhaps remembering the apologue of old Lanatus, wrote as follows :

"As the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether

bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary; and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need; but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism (rent, dismemberment) in the body; but that the members should have the same care for one another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and several members thereof (members each in his part.)"—1 Cor. 12:12-27.

THE BODY A SYMBOL OF MANKIND.—But while the Roman Lanatus applied his analogy of the body only to the Roman State, I think we are justified in applying it to that mightier State or Body which we call Mankind. Not, of course, that this bodily conception of mankind is literally true; not as though mankind

* This paper was originally read before the World's Peace Congress at Chicago, August 18, 1893.

were really a physiological structure, having corporal organs. But it is ideally true. And ideas are often the truest of things. As the human body is a single organism, consisting of many different organs and functions, balanced in common counterpoise, and working in mutual interaction; so mankind is a single moral organism, in like manner consisting of many diversities, balanced in similar counterpoise, and working in similar interaction. In other words, the relation of nationalism to internationalism is the relation of the members to the body. It is Christianity's positive, majestic contribution to Sociology, or the Philosophy of Society. For it is only when we conceive mankind as one colossal body, having all its organs in co-ordination and all its functions in reciprocal action, that we can truly grasp this mighty word—Society. It is a sublime conception; which shall yet, by God's grace, dominate humanity. Let me go somewhat into detail.

"BODY" IMPLIES DIVERSE "MEMBERS."—

On the one hand, the term "body" itself implies "members." And "members" imply specific functions. Accordingly, in the one great nation of mankind, the individuality of the component nations is still preserved. For each nation—Oh, that all the nations understood it!—is charged with its own divine mission. Viewed in this light, each nation is, for the moment, a single person. Recall how Jehovah, in proclaiming his Ten Commandments, addressed the millions of Israel as a single personality or one corporate unity, saying: "I am Jehovah *thy* God, who brought *thee* out of the land of Egypt, out of the house of bondage." The Jews, surveyed as individuals, were many Israelites: the Jews, surveyed as a nation of individuals, were one Israel. But Israel was not the only nation that is a person. Every nation, worthy of the name of nation, is also a person, having at least some of the attributes of personality;

that is, each nation has, for instance, its own idiosyncracies. Recall, for example, Egyptian seriousness; Hebrew devoutness; Greek culture; Roman jurisprudence; Gothic impetuosity; Italian æstheticism; Chinese conservatism; Japanese flexibility; Indian (Asiatic) mysticism; Indian (American) nomadism; African docility; Scandinavian valor; Russian persistence; Swiss federalism; Spanish dignity; French savoir-faire; German philosophism; English indomitableness; Scotch shrewdness; Irish humor; Welsh eloquence; Canadian thrift; American versatility. Each nation has its own rôle definitely assigned it in the great drama of mankind. What an insight into the philosophy of history the great missionary Apostle gives us when, addressing the proud autochthones of the Areopagus, he announced:

"God made of one (blood, nature) every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation."
—Acts 17:26.

"MEMBERS" IMPLY A COMMON "BODY."—

On the other hand, the term "members" itself implies a common "body." If they were all one member, where were the body? But now they are many members, but one body. Accordingly, while it is true that each nation has its own individual mission, it is also true that all the nations constitute one common nation, namely, the one august body of mankind, the one sublime corpus or corporation of the human race; whereof each nation is, so to speak, a component member, and each individual a specific organ, having its own definite function to discharge in the one organism of humanity. In other words, each nation, in simple virtue of its own existence as a nation, is also strictly international; being a corporate member of the one divinely incorporated Society of Mankind; so that its relation to its fellow-nations

is a relation, not of hostile competition, but of integral coöperation. Precisely here, my countrymen, is one of the rich providential meanings of that sublime event in the history of mankind which our Columbian Exposition is here commemorating. For it is the rare felicity of America, in virtue of our geographical isolation, being laved on both coasts by mighty oceans, and also in virtue of our political isolation, being free from what Jefferson called "entangling alliances" with foreign nations, that we occupy the vantage ground of being, to large extent, the neutral territory of the nations, and therefore the natural mediator for the peoples. It is the majestic possibility of America, that, looking toward the Northern Aurora, she can, as it were, extend her right hand across the Atlantic, and her left hand across the Pacific, and speak peace to the trans-oceanic races; or, as George Canning, in his "King's Message," says: "I called the New World into existence to redress the balance of the Old." But America can never realize this magnificent prerogative until she distinctly conceives herself as being not only national, but also international; not only as one great nation among other great nations, but also as a corporate, organic member of a still vaster nation, even the body politic of humanity, the corporation of humankind. Now the discovery of America, by opening the two great oceans of Atlantic and Pacific for common transit and intercourse and property, made the two hemispheres complementary, rounding the angles of the nations into the one globe of mankind; thus realizing the Pauline conception of making of the old twain the one new man in Christ. In fine, we shall never get beyond St. Paul's fundamental conception of the ideal society, to wit, this: "We are members one of another." Accordingly, what mankind needs is the sense of what our French brothers call "esprit de

corps." And this esprit de corps, this sense of mankind, comes to mankind only through the avenue and in the sphere of the Christian incarnation, or the embodiment of God in Jesus of Nazareth.

WAR IS SOCIAL SELF-MAIMING.—And now let me apply this sublime idea of international life or corporate mankind to that frequent and sad violation of it, namely, war. For, from what I have said concerning the bodily organism as the divine ideal of the one organic humanity, it follows that all war is social self-maiming. Indeed, it is just because we persist in conceiving society as a mechanical organization, like Hobbes's "Leviathan," rather than as a natural organism, like the human body, that we also persist in resorting to mechanical methods, like war, rather than to natural methods, like peace, for settling human quarrels. In fact, war is the culminating instance of what St. Paul calls a "schism in the body"; that is, a rending asunder human society, or dismemberment of mankind.

PAST WARS SOMETIMES RELATIVELY RIGHT.—I would speak advisedly and justly. Devoutly believing as I do in the Bible, I must admit that, in the inscrutable counsels of the Eternal, even war has had its divine office; as, for example, when Jehovah used it as his minister of doom against the Canaanites. For aught I know, even heathen Attila himself was rightly named "*The Scourge of God*." No doubt there is a sense in which it is true that the instinct of self-defence is divinely implanted. But self-defence, at least physical, is not one of the ordinary conditions of society; it is an exceptional emergency; and it is manifestly absurd to deduce a rule from an exception.

GOD'S GOVERNMENT PROGRESSIVE.—Besides, we are living under the government of Almighty God. One of the fundamental principles of that government is progress. Accordingly, what may have been relatively

right in the past may be absolutely wrong in the future. For we must distinguish between absolute truth, or truth as it exists unconditionally in the infinite mind, and relative truth, or truth as it appears to our finite minds, now under this set of conditions, now under that set. In other words, God, in revealing himself to men, has been pleased to use the law of adaptation ; or, as the philosophers say, "the law of economy of action." For example: Christ, in his doctrine of divorce, admitted that Moses allowed his countrymen a bill of divorcement for other causes than the cause which Christ himself specifies ; but he immediately adds that Moses allowed divorcement because of his countrymen's "hardness of heart" ; that is, because of that moral obtuseness into which they had sunk as one of the sad results of their long servitude in polygamous Egypt ; but it was not so in the beginning ; in Eden's primal estate no provision was made for divorce. And as it was with divorce, so it was with polygamy, slavery, retaliation, war. "In the generations gone by God suffered all the nations to walk in their own ways ; those being times of ignorance which God winked at, overlooked."

FUTURE WARS ABSOLUTELY WRONG.—But now the times of knowledge have come. God, who in former times spoke to the fathers through the prophets now speaks to us in his Son. That Son commands us, not from the wrathful heights of Sinai, but from the peaceful heights of Calvary. Moses said : "Eye for eye, life for life." Jesus says : "If thine enemy hunger, feed him ; if he thirst, give him to drink." And Jesus is gaining on Moses. Even within the comparatively short time since our own desolating strife ceased, the conceptions of men concerning mankind have wonderfully cleared and broadened ; the great problem of Sociology itself has come conspicuously to the very front of human

thinking. In fact, this great problem is no longer a local problem concerning societies or men ; it is henceforth a universal problem concerning Society or Man. We are beginning to see that war of whatever kind, foreign as well as civic, is suicidal as well as murderous. It is as though the members should again revolt against the belly, or the foot should kick against the eye, or the right hand amputate the left. In fact, it is war which is the real stupidity ; it is peace which is the real sagacity. The time is fast passing by when thoughtful men will any longer cherish the sentimental tradition and barbarous fancy that a question of national honor or international right can really be settled by an appeal to gunnery, however elaborate. If we were materialists, and really believed that the national honor consists in a peculiarly deft arrangement of molecules, then we might consistently defend the national honor by a molecular appeal. In fact, brute force is the animal's standard of ethics. As good Isaac Watts, in lines more remarkable for accuracy of observation than for accuracy of theology, naively sings :

"Let dogs delight to bark and bite,
For God hath made them so ;
Let bears and lions growl and fight,
For 'tis their nature to."

But if we believe that right and honor and truth are in their nature spiritual, not carnal, then let the weapons of our warfare be also spiritual, not carnal ; so shall we become mighty before God to the casting down of strongholds.

DIVINE SUMMONS TO DISARMAMENT.—Here then I take my stand as a Christian man. Solemnly believing that the policy of my Divine Master is a policy of peace, I as solemnly believe that my Divine Master is summoning earth's nations to a policy of disarmament. How they shall effect this disarmament—whether suddenly or gradually, whether sep-

arately or simultaneously—I do not presume to assert. But I do presume to assert, unhesitatingly and unqualifiedly, that the time has come when the nations should commit themselves openly to the policy of disarmament. I remember indeed that George Washington declared before Congress that “to be prepared for war is one of the most effectual means of preserving peace.” Allow me, however, to submit, as I do most humbly, whether, in this late age of Christendom, the converse of Washington’s maxim is not even truer: *To prepare for peace by disarming is the most effectual means of preventing war.* Nor is this suggestion novel: so long ago as 1798, Benjamin Rush, a signer of the Declaration of Independence, proposed the establishment of a Peace Department which should be coördinate with the Army and Navy Departments. I am well aware of the gravity of the problem. I believe that we still need a body of armed men who shall serve, if you please, as our national police on land and sea. But let us be peacefully content with calling it our police department instead of vaunting it as our military armament, ready to accept, and, if need be, offer martial challenge. Of course, many will call me an idealist. But ideals have ever been the uplifting forces for humanity. The visionary of to-day is the conqueror of to-morrow.

AMERICA’S GREAT OPPORTUNITY.—Meanwhile, if I had the ear of my beloved country, I would venture to offer this suggestion: Let our American nation propose to our brother nations to disarm; substituting arbitration, or some other pacific policy, for armament. I feel sure that all of us, whether Republicans or Democrats, whether natives or immigrants, will agree that, if there is on earth a nation that can afford to disarm and be known as the great peace-people, it is the American nation; for our fortunes do not vibrate in the oscillating balance of European

powers. We are strong enough, and ought to be brave enough, to say to our brother nations of mankind:

We believe that war is a foolish and wicked policy. Let us disarm, referring our disputes, not to the bloody decisions of capricious war, but to the peaceful arbitration of Christian common sense. Let us enter into a covenant of everlasting amity; organizing a peace league that shall be not only pan-American, but pan-Human. We Americans take the initiative in inviting all the nations of the earth to meet with us in that greatest of congresses—“The Parliament of Man, the Federation of the World.”

DISARMAMENT PRACTICABLE.—Nor is this by any means impracticable. For example: The Geneva Arbitration alone has done wonders in shedding light on the feasibility and duty of disarmament; for it has shown us how war may be averted, and the national honor be kept unstained. Within our own century, there have been seventy-six cases of successful international arbitration; to nearly one-half of which, I am proud to say, the United States has been a party. What an inspiring spectacle to the nations is the pending Bering Strait arbitration. Do you say that our Master’s precept of non-resistance is visionary? The pacific policy of William Penn, founder of the great commonwealth which bears his own friendly name, fighting barbarous aborigines with no sword but the olive branch—this is the sufficient answer. Talk about Utopia? Bravely obey Jesus Christ; and Utopia—ideal land of Nowhere—becomes Actuality—real land of Everywhere.

SUMMARY.—Here I rest my argument. I might, of course, have brought forth other considerations, more familiar perhaps, but in my judgment, less momentous. I might, for instance, have descanted on the wastefulness of war; its frightful waste of money, of time, of strength, of health, of capacity, of love, of joy, of morals—in one great word—of life. Never producing, forever consuming—this is

the very genius of that monstrous, pitiless, ghastly fugitive from the infernal abyss, whose name in the Hebrew tongue is Abaddon; in the Greek, Apollyon; in the English, Destroyer. England's Iron Duke, "foremost captain of his time," never said a truer or a sadder thing than in his dispatch from the red field of Waterloo: "Nothing except a battle lost can be half so melancholy as a battle won." But, while such considerations as these might perhaps have been more thrilling, I have chosen to take higher ground, appealing to a loftier principle. That loftier principle is this: The divine conception of all mankind as one single body, one colossal moral organism. In this majestic conception lies the secret of the reconciliation of the great schism in the one body of humanity. The cure of war lies not

in the suspicion and enmity and rivalry that are entrenched in armaments; the cure of war lies in the confidence and brotherhood and coöperation that are announced in disarmament. For in what proportion mankind feels itself to be what its Maker and Lord meant it should be, namely, one organic person rather than a congeries of organized structures—in that proportion race strifes will cease, nation saying to nation: "We are members one of another." Accordingly, what mankind needs is to be educated into the perception of the possibility of its own moral equilibrium; the sense of its own social equipoise.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and forts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts."

—Longfellow.

AMONG THE WEEKLIES.

RAM'S HORN.

The whisper of a slanderer can be heard farther than thunder.

If some men had killed Goliath they would remind the Lord of it every day in the week.

It would puzzle angels to know what some men mean when they put a two-cent piece in the hat.

Don't talk too much about giving the devil his due until you are sure if he had it he would not have you.

The woman who talks about her neighbors is no worse than the one who listens.

When a good man prays every bushel of wheat in his barn ought to say amen.

There is no mansion being prepared in heaven for the man who will not forgive.

What do you suppose angels think of the man who is doing his best to die rich?

An archangel would break down under what some people expect of a pastor's wife.

Fishing for compliments is not a bit better than fishing on Sunday.

Some of the organ's sweetest notes come from pipes that are out of sight.

Too many people have an idea that religion can be measured by the length of the face.

The devil is the only gainer when people marry for money.

No man can live right for a day who does not realize that he is to live forever.

Some men have most liberty at the prayer meeting when their wives are not present.

The devil feels sure of the man who lives an aimless life.

Before some men are willing to cast their bread upon the water they want to be sure that it is going to be mentioned in the newspapers.

THE ADVANCE.

Lady Henry Somerset is thus quoted in an address recently delivered in Chicago: "Descend from the marble steps of your great churches and go down into the marketplace. Stand there for once face to face with human beings. Come out from the world of fashionable Christianity, see the wan and pallid faces of factory girls pinched in the poorly paid service of some pillar of the church. See the backs bending under the burden of unrequited toil; come down and see the life that is, and in all its changing phases assume the attitude that Christ would have done in the same circumstances. That alone is Christianity. . . . How would Christ look at the big banquets supplied by unpaid labor? How, standing in the aisles of fashionable churches, and seeing those there who believe they have done the civil thing to heaven in exhibiting for a brief hour their dressmakers' triumphs? How, if from there he might wander into one street in White-chapel district, where there are forty saloons in the space of one-fourth of a mile, and where all day on their dirty windows are the moving shadows of thinly-clad women with babies on their arms? Yet such things exist, and are ignored by the Christian people of to-day."

THE DIAL.

The man whose days are a dream, no matter with what skill he portrays his dream, will never take deep hold upon men's hearts. Think of the difference, for instance, between Burns and Poe. We are drawn to Burns the man; he touches our most tender and human side; his art does not occupy our attention. With Poe it is quite the reverse: we care nothing for the man, nothing for the matter

of his poems; his art alone seems important, and elicits our admiration.

The full-blown professional literary critic, like Mr. Gosse, disassociates literature from all human or religious or scientific or personal value whatever. Its purely art value—its value as addressed to our sense of form, of proportion, of music, of color,—alone counts. But with the mass of readers, as I have said, this view counts less and less. With the coming in of science, of democracy, of the industrial age, there has come in a new spirit, which demands of the book or the poem, What is it for? what message has it for struggling, thinking men? which mood and temper begot it? in short, what ethical and human value has it? This spirit is not insensible to the manner of the work, but it finds the final value in the matter, and especially in the man out of which the matter grew. Arnold's saying that all good poetry is indirectly a criticism of life, is a wise one. But more than two centuries before him, Sir Thomas Elyot said that poetry was the first philosophy, and that its chief office was to teach men "how to live well." A French critic and essayist was recently quoted in this journal as saying, that in France there is a growing belief that letters "are not merely a relaxation, an amusement, or a consolation, but that they ought to result in some direct teaching and help to man, tracing for him a line of conduct in life." In other words, in estimating a writer's work, verse as well as prose, its moral and human value is to be taken into account—its value as thought, and its value as a stimulus to high thinking and noble living. Art for art's sake, in our age and country, sounds hollow and mocking. Art for life's sake and for the soul's sake, is the cry of the coming literature.

OPTIMISM—THE BETTER PART.

BY SIR EDWIN ARNOLD.

"I fear I must alienate certain friendly minds, and appear to commence by presumption, when I say that I return to England just as convinced of what can never be proved as when I left it. I have found life in the highest degree charming and interesting, and this notwithstanding an ample share of what are styled—sometimes, I think, a little too querulously—its 'pains and sorrows.' I quitted Birmingham, in the pleasant beginning of my days, glad to live; I come back to it, after much experience and many labors, glad to have lived, well satisfied with my share in the world, and a resolute philosophical opponent of those who love dismal dialectics and drape the universe in the black hangings of pessimism. If there have been ages in which, because it did not know much, our race had good reason not to hope much, the time seems to me to be now arrived when the despair which has been so fashionable grows foolish, as well as needless. For, indeed, there is much to make us think well of the destiny of man—such fair reason to rejoice in the mere fact of existence, so large a promise of ever-extending human knowledge and insight, such general softening of manners, spreading of intelligence, and enlarging of average happiness, that it appears more becoming for man—the chief, at least, of animals—to be singing with the lark in the sky than croaking with the frog in the swamp.

"In the first place, it is well to observe that hope is very cheap, and gladness a sovereign medicine. Sunshine has not a stronger effect in developing the beauty of flowers and the form of leaves than radiance of mind and

lightness of heart in bringing forth all which is best in men and women. I should like to see the pastimes and recreations of the people made henceforth a department of administrative solicitude. I should like to have a minister of public amusement sitting in every cabinet, and municipal councils spending rates royally upon new popular pleasures of the right kind. Is life, in fact, so bad as some people make out? Why, the ordinary artisan's existence is replete with enviable joys; the whole globe is his serving man, to spread his dinner-board; his newspaper puts at his command every morning a mass of information which makes the news-bearers of Augustus Cæsar, thronging hourly into Rome, ridiculous. Free libraries give him a large choice of good literature; art galleries minister to his taste; the State educates his children; science cures him of disease, or helps him to bear it; his vote at election time enables him either to sustain or shake down the noblest empire ever built by genius and valor. Let fancy fill up the imperfect picture with those thousand helps and adornments that civilization has brought even to lowly lives, and does it not seem stupid and ungrateful to say, as some go about saying, that such an existence, even if it were transitory, is not for itself distinctly worth possessing? It may be urged that the conceptions of human life have been narrowed down by the discoveries of science; yet, although it be now found out that the earth is only a small islet in the celestial archipelago, and that there have been long epochs of geological time during the later periods of which

man has been developed out of low and primordial beginnings, the value of human existence is not thereby lessened. The story of the descent of man implies his ascent towards unimagined perfections and the central mystery of human consciousness, as both Professor Tyndall and Dr. Burdon-Sanderson allow, has never yet been wholly explained on a purely materialistic basis. Do not, therefore, think that you are warned off from endless hope and utmost probabilities of immortal, ever-increasing, gladness by the scalpel of the brain doctor or the dyspeptic logic of the Agnostic. A boundless aspiration is not only cheap, but strictly reasonable, and what has come from evolution in the visible region is nothing to what may come from it in the invisible. The dove of right reason can bring you back a branch of olive from the waste of physiological waters, where the raven of unfaith never finds so much as a single leaf.

"Professor Huxley, it is true, in his recently delivered Romanes Lecture, at Oxford, has said some hard things about the cosmic process, declaring that the ethical progress of society depends, not on imitating the laws which regulate the development of the world, but on combating them. According to him, the practice of that which is ethically best, what we call goodness or virtue, involves a course of conduct in all respects opposed to that which leads to success in the cosmic struggle for existence. It is a primary objection, however, to a view like this, that the highest perfections of which man is capable in his ethical conduct are themselves the result of that very cosmic struggle which Professor Huxley declares that they contradict. Out of the so-called immortality comes the morality; out of injustice, justice. Nor, again, is it by any means true that the sphere of natural operation presents us only with that which is ruthless and cruel, or with a

melancholy panorama of disease and sin. The world is making progress, whatever the Agnostic thinks. The average number of days of sickness in every decade for each man is said to be only sixteen. Human existence is getting longer; physical pain, owing to anæsthetics, has no longer the same power to terrify or trouble. Even crimes show a tendency to diminish, despite the fact that the population is increasing. In 1868 we had 87,668 habitual criminals; now we have only 52,153. In 1878 the entire number of prisoners in our jails was 20,833; the entire number at the same date last year was 12,663, although the population had increased by six millions. It would seem, from figures like these, that the cosmic process in our own little corner of the universe is not doing so badly. But if there were no other evidence to disprove the charge of cruelty against nature, it would be quite enough to refer to the wonderful instinct of motherly affection. Why, except for glorious ultimate ends and rewards, should it exist in all its strange gradations—from the fish, which feels the diluted rudiments of its mandate, to the fierce and fearless maternal devotion of the tigress and bear, and the unwearying and unselfish tenderness of the Christian mother? Why should the eider duck pluck the down from her breast to make her delicate nest, at one end of the scale, and the Princess Alice, at the other, die so divinely from the kisses of her sick child, if the universe were not bound together in some sweet secret of a common life, and in the far-off profits of some vast hidden partnership, as to which female parents are the semi-conscious trustees?

"Even if Nature gives us many spectacles which wring our hearts, it should also be remembered that, behind the visible sphere, there is always and everywhere the invisible. Nature, in some sense, hoodwinks her children; she insists that they should have the

strenuous desire to live, and she secures this result by the aid of two conditions—dread of death and ignorance of the future. But, when a man is at his best, death appears to him but a little thing, and the future seems not something to be shunned, but to be welcomed with open hands. Asia, from which has been derived no small part of our religious feelings and ideas, is, in this respect, far in advance of the West. Nobody there doubts the continuity of life, or hesitates to accept the spirit of St. Paul's utterance, 'The things that are seen are temporal, but the things that are not seen are eternal.' Most of the customs of the East are explicable on the ground of this ever-present consciousness of a great span of life which existed before we were born, and will continue after we die. India, indeed, could never have invented the locomotive or the Gatling gun, but it has a fixed and immovable faith in the unseen and unknown. The wisest Indian philosophy has never boggled like ours over that silly word 'supernatural.' The Upanishad says: 'What is in the visible exists also in the invisible, and what is in Brahma's world, that is also here.' It is the present existence which India regards as the illusion—the *Maya*—and for this reason, in the Oriental view, death is personified by no harsh lineaments, but is invariably gentle and kind. Walt Whitman is, in this respect, at the level of the highest metaphysical Eastern thought, and, if anyone desires to banish the evil taste of pessimism from his lips, he cannot do better than read a page or two from the American poet's 'Leaves of Grass,' full of such passages as:

'Whatever happens to anybody, it will turn to beautiful results.

And nothing can happen more beautiful than death.'

There are, in point of fact, three secrets of contentment and harmony with the cosmic process—faith in its purpose, work in its

service, and fixed good-will towards all its creatures. Nor is there a better spell to secure the end of all human creatures' happiness than fellow-feeling, kindness, benevolence."

"To what point, then, have I ventured to lead you? To this! I say to my age, 'Sursum corda!' (Lift up your hearts). I say that it seems time for enlightened minds to lay aside misdoubt regarding the continuity of individual life, as wholly contrary to the balance of evidence; to taste the easy pleasure of trust in the cosmic process, as gradually justifying itself; to become partners in the objects of that process by active, earnest, rejoicing good-will to all that live, and so to pass at last out of the rudimentary stage where fear and incertitude have been necessary and natural. If, as seems certain, the social virtues have been evolved out of the social alliance forced upon man by the fierce and universal struggle of life, then we will not call the cosmos immoral. And if out of the uncertainty that hangs over death and the future have sprung, like flowers in a shadowed place, courage and self-sacrifice, faith and love, poetry, art, and religion—we will not call the cosmos blundering. If it be keen necessity that has sharpened wits, deadly dangers that have bred courage, anxious fears that have produced faith and aspiration, and death that has intensified and glorified love, we will not think the cosmos cruel. My humble contention is that, having now such ever-augmented glimpses of the wisdom and benignity of the cosmic process, we ought all to begin henceforth to import into life a quite new delight, an entirely fresh solace, a very much happier comradeship and confidence. If Epictetus, the lame Phrygian slave, could cry, 'Lead me, Zeus and Necessity! Whithersoever ye ordain; I will follow,' an enlightened Englishman to-day might, I think, repeat—at once with the

largest freedom of the philosopher and with the lowliest simplicity of the child, neither attaching himself to any special dogmas nor detaching himself from the Eternal Love, which is the last and largest and greatest

name for God—those words that fold the wings of the soul and stay the beatings of the heart, 'Thy will be done!'"

[Sir Edwin Arnold has been elected President of the Birmingham and Midland Institute. The above article is largely his address delivered October 20, 1893.—Ed.]

BOOK REVIEWS.

THE NEW ERA; OR, THE COMING KINGDOM.

By Rev. Josiah Strong, D.D. The Baker & Taylor Co. 12mo., pp. 362. Cloth, 75 cents; paper, 35 cents.

Every person should know of this book. It is a treasure-house of facts. As in the author's "Our Country," so in this book he has placed "hot ploughshares." He has turned to view our entire civilization, and has revealed its ugliness and suggested its fruitfulness. The book is a plea for good sense in government and religion. It shows what the past peoples have contributed to our day, and how the Anglo Saxon is to control the world, because he has in him the best of all time. Upon him, as a matter of course, are laid tremendous responsibilities. He is to know Christ and his gospel, and then address himself by close contact to the problems of cities, towns, classes of peoples, home and financial questions, and high grade religious life. It is, in the author's opinion, plainly written that the destiny of the race is to love God and our fellow-being. Such is the teaching of the authoritative teacher. The Church, by living the truth, is to make men see this truth. Coöperation in church movements is essential, and the institutional church, located to meet the wants of the people, is the coming agency to bring the coming kingdom. We are to have an enthusiasm for humanity the same that the Redeemer felt for the world. Dr. Strong's discussions are not in the clouds, but deal with enormously real earthly facts. His suggestions of relief are

not impossible. Twenty-five years ago these would have been thought too novel for practical application, and fifty years ago a great cry of opposition, perhaps of heresy, would have been raised. To-day, however, the truest hearts will bid the book Godspeed, and bend in prayer for the fulfillment of its prophesy. In a little cluster of books containing the Bible, a dictionary, Shakespeare, Kingsley's Life, Ben Hur, The Destiny of Man, I should place The New Era.

AN INTRODUCTION to the Study of the Dependent, Defective and Delinquent Classes. By Charles R. Henderson, A.M., D.D., Assistant Professor of Social Science, University of Chicago. D. C. Heath & Co. Pp. 277. \$1.50.

Dr. Henderson lays no claim to an exhaustive treatment of these classes, although his book gives evidence of a very thorough study of all facts at hand. Sociology is in its infancy. This manual gives some hint of its possibilities. More than half of the book is devoted to the delinquent or criminal class. The first part treats of the poor and the defective people. The dependents are defined as those who cannot or will not support themselves without aid. The defectives are the insane, feeble-minded, deaf, blind and dumb. The closing part discusses social hygiene and therapeutics. The prescription is expressed in words on page 267 as follows: "The transformation of city life, morally and religiously, waits on the Church of Christ." This

book, like the plans and specifications of a beautiful temple, gives some idea of what sociology will be when all details are faithfully worked out. The logical order, the frequent references to books and authors, the text-book arrangements, the clear, terse, scholarly style of the author combine with his spirit to make this a very valuable and suggestive study in this important branch of investigation. It is the only text-book on the subject.

THE BOOK OF THE FAIR. A series of twenty-five attractive books illustrative and descriptive of the World's Fair. Chicago: The Bancroft Co. I vol., 40 imperial pages. \$1.00.

The second of this series of books is out. Made attractive by the pencil of the artist and the pen of the author, this descriptive and historical souvenir of the World's Fair is an artistic panorama of the great exposition from first to finish. The first number was

devoted to the "Fairs of the Past," and the second number is equally attractive with its portrayal of the beginnings of our own fair.

BOOKS RECEIVED.

NOTE.—All books received will be noted here, and will receive in due time more formal and extended attention.

CHICAGO'S CHARITIES. Edwin M. Colvin Co.

UNIVERSITY LECTURES ON THE TEN COMMANDMENTS.
By George Dana Boardman, D.D. Fleming H. Revell Co.

THE PROBLEM OF JESUS. By George Dana Boardman, D.D. American Baptist Publication Co.

THE TWO BIBLES. By George Dana Boardman, D.D. American Baptist Publication Co.

CRIMINOLOGY. By Arthur MacDonald. Funk & Wagnalls, London and Toronto.

PUBLIC SCHOOL SYSTEM OF THE UNITED STATES. By Dr. J. M. Rice. The Century Co., New York.

NATIONAL CONSOLIDATION OF THE RAILWAYS OF THE UNITED STATES. By George H. Lewis, M.A. Dodd, Mead & Co., New York.

CURRENT EVENTS.

SEPTEMBER 26—Public receptions discontinued by President Cleveland.

An attempt to enforce sanitary measures in poorer quarters of Hamburg precipitates a riot.

SEPTEMBER 27—Ex-Congressman John E. Russell nominated for Governor by the Democratic State Convention of Massachusetts.

Ex-President Harrison participates in Indiana Day celebration at World's Fair.

Gladstone attacks the House of Lords in a speech at Edinburgh, for rejecting Home Rule bill.

SEPTEMBER 28—In the Charleroi district of Belgium began a strike of seventeen hundred miners.

The record from New York to Southampton broken by steamer Fuerst Bismarck.

SEPTEMBER 29—Election of Alderman George Robert Tyler as Lord Mayor of London.

The Hon. Joseph Chamberlain arrives in New York.

SEPTEMBER 30—Reported that Siam will sign treaty with France.

OCTOBER 1—Sunday.

OCTOBER 2—Judge Irving B. Randle, personal friend of Abraham Lincoln, died yesterday at Alton, Illinois. The Rigstag, Parliament of Denmark, opened at Copenhagen.

Prince Bismarck suffers stroke of paralysis.

OCTOBER 3—Heavy storm on Gulf of Mexico destructive of many lives and much property.

Six thousand Moors attack Spanish garrison of Melilla, Morocco, eighteen Spaniards being killed and many wounded.

OCTOBER 4—Bronze statue of Alexander Hamilton unveiled at Brooklyn.

Announced that further restrictions on Chinese immigration to Canada will not be imposed by the Dominion Government.

OCTOBER 5—The Rev. Dr. William Lawrence succeeds the late Phillips Brooks as Protestant Episcopal Bishop of Massachusetts.

Official announcement of the restoration of peace in The Argentine Republic.

OCTOBER 6—The Young Men's Christian Association of the world met in congress at Chicago.

Anniversary of Parnell's death fittingly observed in Cork.

OCTOBER 7—In Cabul, India, eleven seditious Sepoys were blown from the mouth of a cannon.

OCTOBER 8—Sunday.

OCTOBER 9—Exiled Russian Hebrews expected to land on Pacific coast soon by the thousand.

Chicago Day at World's Fair chronicled an attendance of over 700,000 people.

OCTOBER 10.—American Board of Commissioners for Foreign Missions begins its eighty-fourth annual meeting in Worcester, Mass.

Opening of the Austrian Reichsrath and bill for suffrage reform introduced by Prime Minister Taafé.

OCTOBER 11—The United States Court in Chicago appoints receiver for Chicago and Northern Pacific Railroad.

The condition of Marshal MacMahon, ex-president of France, reported as critical.

Appointment of the Earl of Elgin as Viceroy of India.

OCTOBER 12—Sioux City sustains a half million loss by fire.

Gladstone urged to introduce a bill in Parliament favoring the establishment of an international court of arbitration.

OCTOBER 13—Receivers take charge of Union Pacific Railroad.

America's cup is captured by the American yacht Vigilant over the English Valkyrie.

The President of Guatemala proclaims himself dictator.

OCTOBER 14—Two Chinamen deported under the Geary act.

The Atlantic coast is swept from Maine to Florida by a severe storm.

OCTOBER 15—Sunday.

OCTOBER 16—The noted composer, Charles Francois Gounod, stricken with apoplexy.

Announcement made by Professor Fraenkel of Berlin that he has discovered a typhus bacillus.

Rumor of betrothal of the Czarewitch and the second daughter of the Prince of Wales, Princess Victoria.

OCTOBER 17—The steamship Marseilles, bound from Antwerp to New Orleans, reported lost.

Marshal MacMahon, ex-president of France, died in his eighty-fifth year.

Political meeting broken up and the building burned by an anarchist mob in Rome.

OCTOBER 18—Opening session of the nineteenth annual convention of the National Woman's Christian Union in Chicago.

New York city has a fire with an estimated loss of a million and a half dollars.

Unveiling of a statue to Emperor William I. at Bremen by the present Emperor.

OCTOBER 19—Annual war dances of the Osage Indians commenced in Oklahoma.

A half million loss in Shanghai by the burning of the great Chinese cotton mill.

OCTOBER 20—Frightful railroad wreck near Battle Creek, Michigan. Twenty-six persons killed and many more injured.

Critical illness of Herbert Spencer reported.

Manhattan Day celebrated at World's Fair.

Funeral at Boston of Lucy Stone Blackwell, the well-known woman suffragist.

OCTOBER 22—Sunday.

OCTOBER 23—Condition of Bismarck materially improved.

The Dakotas and Minnesota have a heavy snowstorm.

The Social Democrats of Germany begin a national congress at Cologne.

The Electoral Reform Bill occupies the attention of the lower house of the Austrian Reichsrath.

THE ALTRUIST'S CORNER.

AN ATTEMPT TO ORGANIZE THE GOOD IMPULSES OF THE WORLD.

PURE PHILANTHROPY.

Philanthropy is likely to become a fad. We have puppy fads, Chameleon fads, Anglo-mania fads with turned-up trousers when

London is in a fog, and now with the revival of interest in the poorer classes we are somewhat in danger of catching a charity fad. But philanthropy is not superficial in its true

aspects. It will help us to remember always to put ourselves in the place of another whom we wish to serve. The Ripvanwinklian idea of giving "a cold potato and let him go," is in no sense true benevolence. Filled by feelings of compassion we may be and ought to be, and the consciousness of the difference between our conditions and those of others we cannot very well avoid, but when we give it should not be in the spirit of superior to inferior. We are stewards merely of divine trusts. We cannot question the providences placing us on different planes of life. We are not to forget that we are to minister to the needs of brothers and sisters. What we ask them to do we should be willing to do ourselves. Before condemning them in anything we ought to judge ourselves in their situation. Suppose we had received no better views of life than the crowded tenement affords, what opinions of things would the majority of us possess. Before condemning others less fortunate, even vicious, it will become us to ask whether we, in the same surroundings would be as good. Some such considerations will keep us from making a fad of our philanthropy. It will become a real feature of life.

AN EXCUSE FOR EXISTENCE.

At the dead hour of night it may be, or in the full blaze of a noon-day sun, a young man or a young woman seeks death by self-destruction. "Done in a moment of insanity," is the verdict, and the life and its tragical, untimely end is forgotten. How many stop to consider the under-current which sweeps so many lives into eternity? Whatever particular cause may have generated a fit of despondency, does it not always rest upon one central thought—the feeling that there is nothing worth living for. Could this problem for existence only be solved in some way that would appeal to all. It is not as difficult a

solution as we often make it of our own accord. The highest ideal of life is to live for one's fellows. Seek where you will and there is no other excuse for existence which will appeal to the thinking man. Heroes are emulated for their greatness—their greatness consists in losing self in some great cause or purpose. The soldier catches the falling staff and plants the colors right in the face of the enemy, and poets through the ages sing pæons of praise to his memory. He forgets self. But it may be assured that "one good thought or deed is lost or wasted, and no life lived for others is lived in vain."

A decidedly practical philanthropy would be the organization of a bureau to assist the worthy poor in securing work. In every city this is a much-needed institution and one that would be far-reaching in its results for good. There is more discouragement of the disheartening hue and its attendant evils existing among the poorer classes, who are really anxious for work and unable to secure it, than more fortunate laborers can well imagine.

Professor McCook, of Trinity College, Hartford, estimates the army of tramps at 48,848, and their cost for food \$7,938,520 a year, with an added expense for hospital, jail and prison fees swelling the total to \$9,000,000. Social conditions are wrong that breed and support such an army of non-producers.

It is estimated if, on an average of three families in every Christian congregation, each would take a single homeless child as a member of the household, all the orphan asylums in the state, public and private, would be closed. Somebody has not done their duty.

Suicides are greater in countries of higher standards of general culture, and in condensed urban centres.

Professor Rogers estimates the wages of farm hands in 1795, judged by good prices, to have been less than one-seventh what such wages were in 1495. This means that the farmer's income in three centuries was reduced one-seventh.

In 1890, 29 per cent. of the cases of poverty in New York City was owing to inability to get work.

According to Professor Falkner's figures,

the serious crimes of the United States are more frequently committed by the native than by the foreign-born.

In our country in 1790, 3.35 per cent. of the population lived in cities of 8,000 or more inhabitants. Now 29.12 per cent. live in cities of equal or larger size, while in the Atlantic coast division, New England, New York, New Jersey, Pennsylvania, Maryland, more than one-half of the people live in cities. This is significant.

YOU AND I.

How to obtain an education is a very serious question with many a young man whose parents cannot spare the necessary money which a college course requires. We are very anxious to help every young man who has high purposes. Some young men are now working for this REVIEW and find it profitable. If desired, we will endeavor to obtain a scholarship in the nearest college or university to the applicant.

Eddie Newman has during the last two months been our representative in the Twin Cities. He is but fourteen years of age, but he has set his mark at five hundred subscribers, and will probably make it.

Some days ago the writer picked up a few items of interest about East St. Louis. The city claims a population of thirty thousand. Up to a few weeks ago there were 156 saloons; there are 136 at present. The Mayor has two saloons; Chief of Police, two saloons and a gambling establishment, and every alderman is a saloon keeper. This comes straight from

a citizen. It shows a bad state of affairs if true. It may or may not be overdrawn. There is certainly room for missionary work in that section, as well as in the neglected quarters of our own city. East St. Louis has a population of working men. Something should be done to provide some place for recreation other than the saloon.

The REVIEW this month goes to subscribers in eighteen different states. Our circle is constantly enlarging. The kindest favor you can do us is to show your copy to some friend and enlist their interest and coöperation.

Christmas is coming on, and many boys and girls will be happier if they have a little money of their own to spend as they like. Between now and December 25 we will allow any one to keep *half the money* they collect in subscriptions. The REVIEW is two dollars a year. Take a *new subscriber* and send us *one dollar, keep the other*. This is special offer which will be a boon to many. Who will send in the largest list?

THE
HISTORY
OF THE
LIFE AND ACTIONS
OF
ADM. CHRISTOPHER COLUMBUS
AND OF HIS
DISCOVERY
OF THE
WEST INDIES
CALL'D
THE NEW WORLD,
NOW IN POSSESSION OF HIS CATHOLIC MAJESTY.

WRITTEN BY HIS OWN SON D. FERDINAND COLUMBUS.

[This interesting sketch of the life of Columbus has not been published during nearly two centuries. The original may be found among the records in the BRITISH MUSEUM in London. The work has been laboriously copied from the records especially for THE ALTRUISTIC REVIEW. The first chapter began in the July number. Back numbers may be ordered from the office at any time].

CHAPTER X.

Proving it to be false, that the Spaniards had formerly the Dominion of the Indies, as Gonzalo de Oviedo endeavors to make out in his History.

IF all we have said above, concerning so many imaginary Islands and Countries, appears to be a mere Fable and Folly how much more Reason have we to look upon that as a falsehood, which *Gonzalo Fernandez de Oviedo* conceits in his Natural History of the *Indies*, looking upon his own imagination as a

certain truth, and saying he has fully made out that there was another Discoverer of this Navigation of the Ocean, and that the *Spaniards* had the Dominion of those Lands, alleging to make out his Assertion that *Aristotle* writes of the Island *Atlantis* and *Sebosus* of the *Hesperides*. This he affirms upon the judgment of some Persons whose writings we have duly weigh'd and examin'd and I would have omitted to talk upon this Subject, to avoid condemning some, and tiring the Reader, had I not considered, that some Persons, to

lessen the Admiral's Honor and reputation, made great account of such Notions. Besides I thought I did not perform my Duty fully, by setting down with all Sincerity the Motives and Inducements that inclin'd the Admiral to undertake his unparall'd Enterprise if I should suffer such a Falsehood, which I know to be So, to pass uncensur'd. Therefore, the better to discover his mistake, I will in the first place set down his what *Aristotle*, as related by one *F. Theophilus de Ferrariis* says as to this Point, which *F. Theophilus* among Aristotle's Problems collected by him, brings in a Book call'd *De Admirandis in Natura*, a chapter with these following words: Beyond *Hercules's* Pillars, it is reported there was formerly found, an Island in the Atlantic Sea, by certain *Carthaginian* Merchants, which had never before been inhabited by any but wild Beasts. It was all wooded and covered with Trees, had a great many Navigable Rivers, and abounded in all things Nature usually produces, tho' removed not many days sail from the Continent. It happened that some *Carthaginian* Merchants coming to it, and finding it a good Country, as well for the richness of the Soil, as temperature of the Air, they begun to People it. But the Senate of *Carthage*, being offended at it soon made a Public Decree, That for the future, no Person upon pain of Death, should go to that Island, and they that went first were put to Death; to the end that other Nations should not hear of it, and some more powerful People take possession of it, by which means it might become an Enemy to their liberty. Now I have faithfully quoted this authority, I will give the Reasons that induced me to say, That *Oviedo* has no just cause to affirm that this Island was *Hispaniola* or *Cuba* as he asserts. In the first place, because *Gonzalo de Oviedo* not understanding *Latin*, he of necessity took such Interpretation of the place as some body made him, who by

what we see did not well knows how to Translate out of one Language into another since he altered and chang'd the *Latin* Text in several particulars which perhaps deceiv'd *Oviedo*, and inclin'd him to believe that this Quotation spoke of some Island in the *Indies* because we do not read in the *Latin* Text, That these People went not out of the Straights of *Gibraltar* as *Oviedo* writes: nor much less that the Island was large, nor its Trees great, but that it was an Island much wooded. Nor is it found there, that, that the Rivers were wonderful; nor does it speak of its fatness, or say it was remote from *Africk* than *Europe*, but in Plain Terms, says, it was remote from the Continent; Nor does it say any Towns were built there, for Traders who happened upon it could build but little; Nor is it said to be famous, but that they were afraid its Fame would spread into other nations. So that the Expositor who interpreted this Place to him, being so ignorant, it caused *Oviedo* to imagine it to be another thing than really it was; and if he should say, that it is otherwise in *Aristotle's* Text, and that what the Friar writes, is as it were a Compendium of what *Aristotle* writ; I must ask him who gave him Authority to bestow so many Kingdoms on whom he pleases, and to rob one of his Honour, who has gain'd it so fairly; and tell him he ought not to have been satisfied, with reading that authority as it lies in the Friar's Pamphlet, but should have seen it in the Original, that is, in *Aristotle's* Works. Besides, That he was misinform'd in this Case, for thro' *Theophilus* in all his other Books following *Aristotle*, delivering the substance and sum of what he says; yet he did not so see his Book *De Admiranda*, he himself owning in the beginning, that he does not in that his Book Abridge *Aristotle*, but that he there inserts all the Text word for word, and therefore it cannot be said there was either more or less in *Aristotle*, than what he set down.

(To be continued.)

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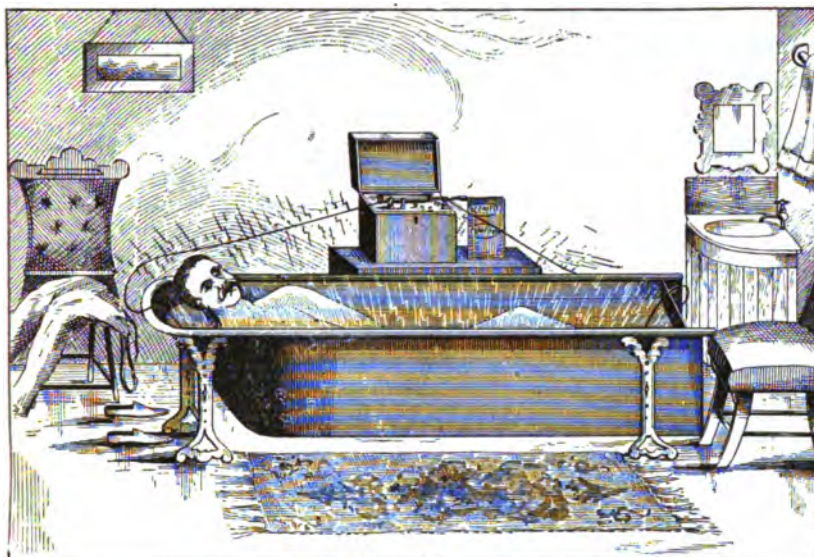
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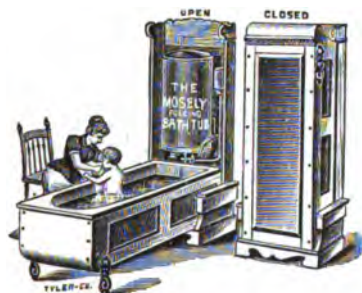
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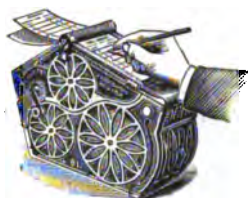


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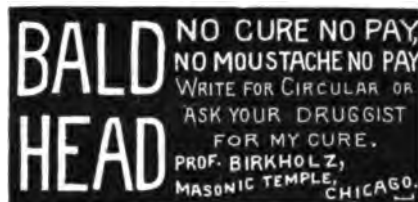
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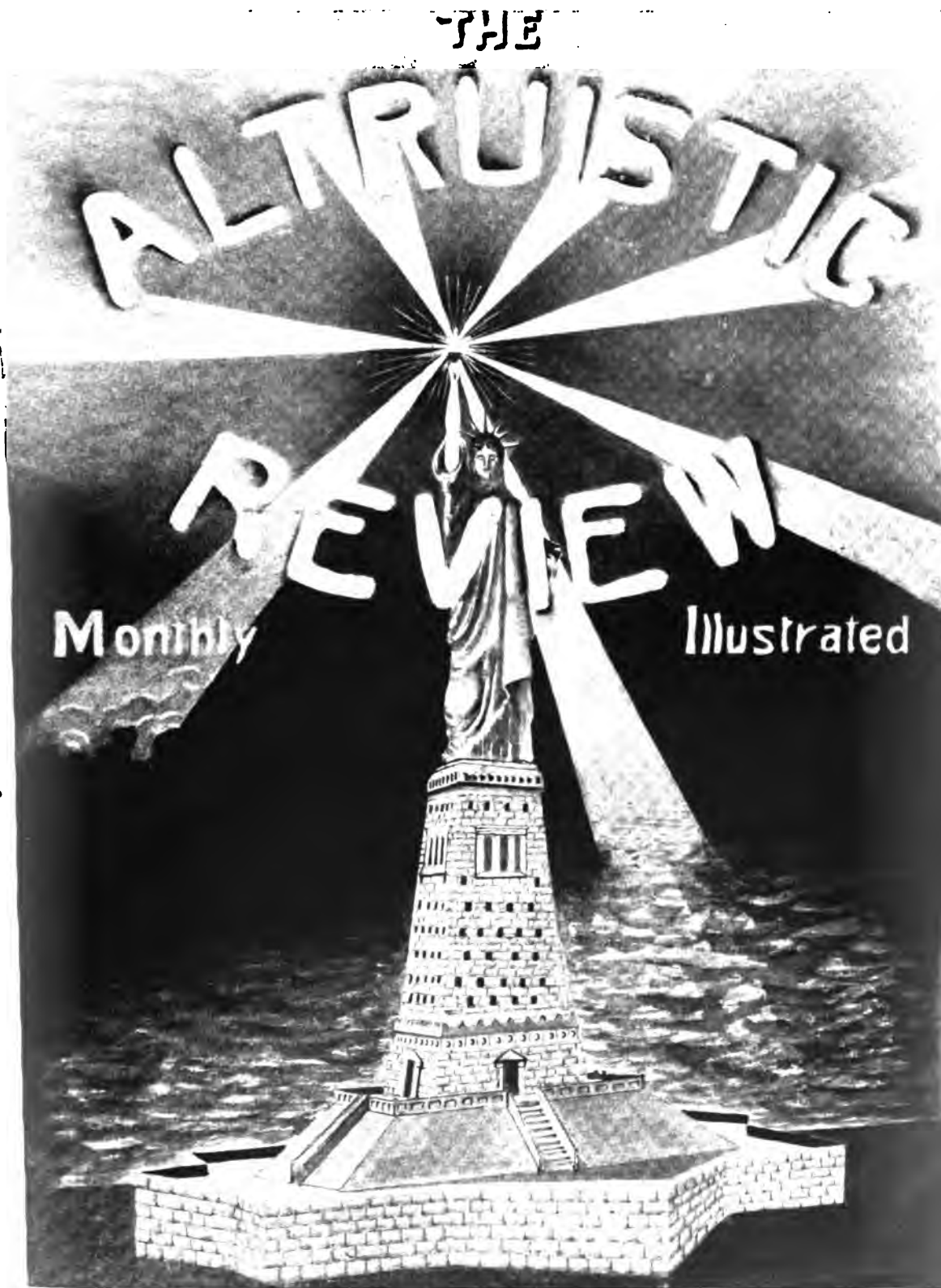
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CONTENTS FOR DECEMBER.

THE MONTHLY ROUND-UP	237
The Present Crisis, The Chicago Tragedy and Its Monition, Mr. Stead and Chicago, Recent Elections, The Pardoned Anarchists, Deaths of Prominent Personages, Public Libraries, Woman Suffrage, The Race Problem.	
ROBERT WHITAKER MCALL—A CHARACTER SKETCH	243
BY HELEN COLLINS.	
WINNOWINGS	249
Extracts from, and comments on, some articles in <i>Lend a Hand</i> , <i>Century</i> , <i>The Forum</i> , <i>Our Day</i> , <i>The Arena</i> , <i>The Nineteenth Century</i> , <i>The Cosmopolitan</i> , <i>The Fortnightly</i> , <i>Overland Monthly</i> , <i>The Contemporary Review</i> , <i>North American Review</i> .	
SOCIAL AND EDUCATIONAL CENTRES OF LONDON. Part II.	269
BY C. J. PEER.	
AMONG THE WEEKLIES	273
Gleanings from <i>The Ram's Horn</i> , <i>The Altruist Interchange</i> , <i>The Interior</i> , <i>Herald and Presbyterian</i> .	
EARLY SOCIAL EXPERIMENTS IN INDIANA	275
BY PRESIDENT W. T. STOTT, D.D.	
BOOK REVIEWS	276
CURRENT EVENTS	278
THE ALTRUIST'S CORNER	280
YOU AND I	282
THE LIFE OF COLUMBUS	284
Written by his son, D. FERDINAND COLUMBUS.	
SOME ARTICLES IN THE MONTHLY MAGAZINES AND REVIEWS	v



ARNOLD TOYNBEE.

THE ALTRUISTIC REVIEW.

VOL. I.

DECEMBER, 1893.

NO. 6.

THE MONTHLY ROUND-UP.

THE PRESENT CRISIS.

It has been truthfully asserted that one half the world does not know how the other half lives. True it is that in America the rich and the poor are, for the most part, as unknown to each other as if they inhabited different continents. The poor have as little appreciation of the pleasures and luxuries of the wealthy as the latter have of the want and privation of the impecunious class. And indeed, so great are the barriers, that it is possible for a moneyed metropolite to live his allotted three score and ten and never come in contact with a single real picture of abject misery.

The present is certainly an opportune time for the financier to become acquainted with the miseries of his less fortunate brother. The coming winter will indeed be a crucial time to the innumerable host stranded on the verge of pauperism. Continued disappointments for work will in many instances give way to hopeless despair in this distressing time of financial depression, and to many a man the problem to be solved will be the choice of one of three evils—theft, beggary or suicide.

The utter hopelessness of a man willing to work, and patiently looking for a position day after day without success, is a state of being difficult for the happy, prosperous man to understand. But with the aid of imagination put yourself in his place, and fancy the temptations to which an honest man is subjected under such trying circumstances, with a helpless family dependent on him for pro-

tection from starvation. Surely there was never a better time for the spirit of altruism to assert itself. True, the seekers after employment outnumber by far the supply of positions, but when the workingman seeks you at your office or in your home, and you cannot possibly give him the much-desired work, at least do not give him a cold, heartless rebuff when a word of encouragement would do much to revive his hopes and possibly ward off thoughts that allure to less honorable means of a livelihood. And not only can you give words of encouragement and sympathy, but surely the more favored ones can afford to devote the time and money usually lavished on luxurious pleasure toward the actual necessities of their impoverished brother.

Do not wholly disregard the fact that a ragged coat does not invariably cover a vagrant, and that many an honest man wears the garb of poverty. The tendency to give the applicant for work the cold shoulder doubtless results from the very numerosity of applications from this never-ending stream of unfortunate humanity, and for the reason that one's philanthropy has often been exerted in behalf of the unappreciative and unworthy. The deplorable consequence is that the heart becomes hardened to such appeals. But such is in direct opposition to the spirit of humanitarianism. The exercise of sympathetic coöperation would bring happiness and pleasure of an enduring kind to the rich, and untold blessing and relief to the poor.

THE CHICAGO TRAGEDY AND ITS MONITION.

The feverish excitement consequent to the atrocious murder of Carter Harrison has subsided into calm retrospection and rational thought. The tragedy furnishes lessons innumerable which no blind sentiment can overshadow. First of all, it is a terrible reminder that there is, in the existing political system, something radically wrong. The multiplicity of monstrous crimes, perpetrated by disappointed office-seekers against personages of exalted political station, is developing into a danger which society may well ponder; and, indeed, thinking men are seeking to determine whether there be, in nineteenth-century civilization, any relief for the state of affairs which makes possible such appalling catastrophes.

Much could be said of the great popularity, the unbounded sympathy, the persuasive eloquence, the social refinement, and the pleasing personality of Carter Harrison. But that he catered to a class of people destructive of moral tone in politics, is a fact; that he was ruthlessly struck down, in the zenith of his power and with a bright future before him, by one of the lowest species of the class on which he depended for support, is a lamentable as well as a significant fact. Prendergast, as an ill-balanced, disappointed office-seeker, is a none too brilliant example of the nefariousness of the spoils system in politics. Pandering to the baser element is certain to produce a dangerous reaction, and in the wake of political bossism there inevitably follows the ubiquitous professional crank with his periodic sensation.

This tragedy should arouse the people of Chicago, as well as of other metropolitan centres, to a realization of the evils of existing municipal government. That municipal government should have as its fundamental purpose the welfare of the people is a principle oftener seen on paper than in practice.

That it is frequently perverted from its original purpose by loose and demoralizing methods of administration is an evil that soon must be killed or cured. That such perversions receive the sanction of many as a necessary evil, that it is taken for granted that the public machinery is to be used to the advantage of the political bosses, makes the solution all the more difficult. Every great city has in it the elements that make the stoutest hearts tremble, and what is most needed is a restoration of a purer atmosphere in municipal affairs, and men at the helm of city government who will not consider personal interests, or the interests of the "gang," but the welfare of the people collectively.

There will be a hopeful phase to these public tragedies, the outcome of a crime-producing spoils system, if the warning be heeded. But nothing short of a municipal revolution, political and moral, can produce the conditions necessary to the suppression of bossism and its attendants—corruption and crime. Briefly stated, no city is safely conducted if its methods of government are not imbedded on the solid rock of right and justice.

MR. STEAD AND CHICAGO.

The visit to Chicago of the well-known English reformer, Mr. W. T. Stead, called forth few encomiums and numerous criticisms from the press of the World's Fair City. Though at first difficult to appreciate his methods of reform, and the good to be derived from his *modus operandi*, more deliberate thought convinces the unprejudiced that there was method in his madness, and method of the most humane kind. Mr. Stead is the sort of man described by Carlyle, whose "grand business is, not to *see* what lies dimly at a distance, but to *do* what lies already at hand." While his plan of reaching the masses and his scheme for their elevation is not wholly above criticism, there is a strong

undercurrent of such genuine sympathy, intense brotherly affection, and all-absorbing desire to coöperate with and lift into a purer, holier life the unfortunate, that can but attract the attention and call forth admiration, interest and support. Mr. Stead was once imprisoned in England for the practical application of a principle which he regarded

the press. But the good seed sown may yet yield an abundant harvest, and his humanitarian efforts, as far as Chicago is concerned, will not have been in vain.

RECENT ELECTIONS.

The recent elections in New York, New Jersey and Chicago can but be regarded with intense gratification by the typical American



as right. He is what we would call a man of convictions who has the rare characteristic—the will to make his convictions effective.

Truth often hurts, and Mr. Stead told Chicago much that was true and which she knew was true. He saw and pointed out what is found in many metropolitan centres—a city open day and night, Sunday and week-day, with almost every evil, in the very face of law and law-loving citizens, given a full sweep. He raised his voice in behalf of humanity, and his words were drowned by the hisses of

citizen—a lover of respectable government—and at the same time be taken as an encouraging sign of better things to follow in municipal affairs and civic life. When voters with such unanimity sunder partisan bonds and cast ballots on the side of the honorable and right, they mark an important epoch in the history of politics. In New York the nomination of Maynard to the judgeship on the bench of Appeals, a man whose public career was anything but commendable, resulted in his overwhelming defeat. The ring-rule in

Brooklyn was overthrown by the union of votes, irrespective of party. The election in New Jersey, the commonwealth that sold itself to the gambling fraternity, was a great victory for the better element. In Chicago the memorable victory of Judge Gary, opposed by the anarchistic gubernatorial representative—Governor Altgeld—was an evidence of a high sense of respectability and morality in the World's Fair City.

These elections were a brave vindication of true American spirit and patriotism. Public sentiment, backed by an honest vote, is the deadliest foe with which political corruption has to contend. It is to be hoped that this spirit will so thrive that the Tammany Hall conspirators will be eventually placed on the defunct list—and the political atmosphere of the nation will be purified by the removal of one of the foulest blots in the great American commonwealth.

THE PARDONED ANARCHISTS.

Shedding of blood may yet be the result of the pardon of the Chicago anarchists by Governor Altgeld. The mere fact that the recently released prisoners attended a demonstration in honor of the executed anarchists, where a banner was carried which bore the inscription, "1887—Tyranny—1887," and the words, "No God, No Lord, No Slave," was the sanctioning of such sentiments. It is evident that the fires of anarchism smoulder in the breasts of the devotees of the red banner, and though but feeble, such a flame easily bursts into a conflagration. An element which so threatens the safety and happiness of a great commonwealth, should be regarded with apprehension in lieu of being exculpated by the official representative of the state. Equal rights is promised and gladly given the foreigner, but the mere expression of such sentiments so menacing to the interests of society and the inherent

principles of our government should not be tolerated for an instant.

DEATHS OF PROMINENT PERSONAGES.

Death is no respecter of persons. The past few weeks the grim reaper has garnered a goodly harvest, and the necrological record, both at home and abroad, has been increased by the names of an unusual number of well-known personages. In our own country, besides the lamentable demise of Carter Harrison, is chronicled the death of the Hon. Jeremiah M. Rusk, ex-Secretary of Agriculture—a man whose public career proved him a man of conscience. England has suffered the loss of one of her celebrated physicians, Sir Andrew Clark, and the names of two British diplomats—Lord Vivian, at Rome, and Sir Robert Morier, at St. Petersburg—have swelled the obituary list. The gallant Prince Alexander, of Battenberg, once ruler of Bulgaria; Julius Froebel, the well-known Swiss writer and statesman, of Zurich, and Sir John Abbott, ex-Premier of Canada, have also passed to the great beyond, leaving behind the records of a life well-spent.

With the demise of that eminent historian and dilettante—Francis Parkman—is left vacant the first place among American historians. On certain historical events he was preëminently the authority, his greatest work being "France and England in North America." Francis Parkman was a man who knew something of the monotony as well as the happiness of a life spent in the successful accomplishment of an ambition calculated to make the world better. The result of his life-long labors, therefore, is a series of historical treasures—accurate, scholarly and fascinating withal—what indeed is included in historical and authoritative literature, designed to live longer than the decade in which it was written. His admirable qualities are happily expressed in this: "These are the personal

qualities Mr. Parkman brought to his undertaking—his absolute sincerity, his painstaking perseverance, his fine moral sense, his judicial equipoise, his wholesome uncloistered sympathy with nature and with out-door things, his self-repression and his chaste, unexaggerating, conscientious literary taste and skill. The result is that we have in the volumes of Mr. Parkman the most graphic and most truthful of all our American historical writings, and the ones likely longest to retain a place, not alone on literary shelves, but in living contact with the eyes and hearts of men." In a word, his life was one of conscientious labor, and with his death the world was made heir of a rich legacy.

PUBLIC LIBRARIES.

Two significant events, which promise much for the intellectual future of Chicago, are the recent laying of the corner stone of the prospective home of the Chicago Public Library, and the completion of the commodious and magnificent structure to which the Newberry Library has been transferred. A city that builds such perpetual safeguards within her borders has established so many insurmountable barriers against the encroachments of ignorance and its attendant evils.

A noteworthy fact it is that not only Chicago but every city and almost every village in the United States has a public library, it may be of modest pretensions, but it augurs well, through the cultivation of a refined taste and the elevation to a higher plane of thinking and life, for the entire country. Statistics show that in the public libraries there is a book for every two persons, and with the supplementary collection of books in every home, the growing taste for the best literature may be accounted one of the most promising signs of the times.

Indeed the possibilities wrapt up in the best thoughts from the best minds cannot be fully appreciated or expressed. The subtle

influence of these silent and powerful factors of civilization is admirably expressed by Channing when he wrote: "God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling, if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society, in the place where I live."

WOMAN SUFFRAGE.

With the recent death of Lucy Stone the suffrage movement has lost one of its most ardent supporters, and the age an intrepid champion of unpopular truths. She who once bravely contended for the liberty of the slave, as loyally devoted her latter days to what she believed was woman's inherent right. But the followers of this noted suffragist will take up the work where she laid it down, and with the successful abridgment of what, for a time, seemed portents of failure, the outlook is indeed auspicious.

With the recent adoption of an amendment to the constitution of Colorado, extending the right of suffrage to women, the movement scored another victory. The eyes of the country will watch with keenest interest the result in Colorado, as well as the movement in England, where the question of giving the electoral privilege to women is being agitated. It certainly cannot be denied that the politi-

cal power of women in municipal elections would do much toward the destruction of bossism and its attendant corruption, and the advancement of the moral issues. In fact, there are some problems of administration that women by their very nature are best fitted to solve.

There is no doubt that many a woman believes the movement to be right and just, but in the face of public opinion dares not speak her sentiments. But when the privilege of voting is accorded woman, and such is the inevitable trend of affairs, I dare say she will gladly and gloriously wield her sceptre.

THE RACE PROBLEM.

The convention of the Afro-American Association in Cincinnati was one of peculiar interest not only to that race but to every one who has at heart the equitable adjustment of the rights of his black brother. The discussions of lynch law, the deportation of the negro to Africa, and the separate coach law in effect in different parts of the South, were conducted with reason and intelligence. The education of the negro has not only made him conscious of the protection of which he

is denied, but has brought him to a realization of his limited personal and political rights. The forcible interference of the use of his vote, the disgraceful episodes of mob violence, and the indignities to which he is frequently subjected are too well known to require reiteration. Notwithstanding these wrongs the discussion of the exodus of the two million blacks to the country from which they were forced in chains, showed that the desire of the greater part of the negroes is to remain and enjoy the advantages of this country. Urging just punishment for crime, they condemned what every just man censures—lynching. The educational and moral advancement of the negro has made him capable of protecting himself, and as a result of this convention a permanent organization was effected, the purpose of which is to guard the interests of the black citizen. The appeals made by these representatives of the dusky race should have the public ear, for no more was asked than the application of one of the fundamental laws of society—the humane consideration of the rights and privileges of a fellow-being.

ROBERT WHITAKER McALL.—A CHARACTER SKETCH.

The McAll Missions is one of the grandest missionary achievements the world has ever seen. They were founded, fostered, and brought to their present development by the loving and untiring efforts of Robert Whitaker McAll, seconded and aided by his devoted wife. The scene of his activity was first in Paris, and later not only in Paris but in many communities throughout France. His missions have grown from one lone, weak station started in one of the worst quarters of Paris twenty-one years ago, with an attendance that would not be considered up to standard in any mission-school work, until now they support one hundred and forty stations with sittings for about twenty thousand people.

THE MAN.

Robert Whitaker McAll was by birth an Englishman, the son of an eminent Congregational minister, who, though he died at the age of forty, is still remembered as an eloquent pulpit orator, and a man of rare intellectual and spiritual qualities. What the son may have lacked in his father's eloquence he more than made up in organizing ability, in his entire abandonment of self and zealous consecration to his chosen work, and in his loving and sympathetic yearning over the souls of his fellow men, which was the controlling power of his grand life.

When quite a young man he determined to devote his life to architecture, and threw himself, with all his vast energies, into a thorough preparation for his chosen work. At about the age of twenty-one he felt called to the ministry, and responded with all his native force and energy, and his God-like love for men. For a number of years he was in charge of the parish at Hadleigh,

England. Not until he reached the ripe age of fifty did he enter upon the work that has done so much for France, but then how nobly did he use the years and opportunities remaining to him.

WORK FOR FRANCE.

In the summer of 1871, after the Commune, while Mr. McAll and his wife were in Paris, an English-speaking workman, returning from his day's work, said to him: "Would that somebody would bring us pure gospel, for we working people are done with priests, to a man of us." Mr. McAll went back to his quiet, English home and his church duties there, taking the words of the French workman with him, and they came to him again and again as did the cry to Paul, "come over and help us." His heart responded at once, but his mind was not convinced of the wisdom of undertaking a work that would be so strange to him. As has been said, he was fifty years old and knew nothing of the French language. Could he learn to use French fluently and effectively? Could he adapt himself to the peculiar disposition of the French people? Even if he could there was a still more serious obstacle in his way, and one which he then little thought he himself would have so large a part in removing. At this time all Paris, indeed all France, was in a political turmoil, and the whole population to a man was at a boiling heat. Paris had just passed through the terrible scenes of the Commune, the horrors of which it is not necessary to here recount. The French workman counted every man his enemy, and trusted none. The people were sated with the hollow mockery of church life, and had swung to the other extreme, and declared that there was no God, and that men

and women were no better than beasts when they died. France had never been further away from God, never had been in so defiant an attitude toward Him and all authority, and never more disgusted with everything religious.

But in the face of all this the call came to that constant, loving heart, "come over and help us," and the reply came, "Here am I, Lord." Feeling keenly his unfitness for the work, Mr. McAll wrote to Pastor George Fisch, one of the foremost French Protestant ministers of France, laying the case before him, asking his opinion, and expressing his entire willingness and determination to be governed thereby. Pastor Fisch is quoted as saying: "When I received Mr. McAll's letter unfolding his plan of a Paris mission, and his willingness to undertake it if I so advised, in my heart I did not believe he could accomplish much. I thought, in the first place, that Parisians, with their keen sense of the ridiculous, would make sport of his broken French; and in the second place, I thought that with their overweening self-conceit they would not accept instruction, even in religious matters, from a foreigner, and least of all from an Englishman. But when I saw the strong desire of this good man to make the attempt, I did not dare take the responsibility of saying 'no;' so I wrote him to come and try, and promised to help him all I could." Mr. McAll's own words best tell with what prayerful anxiety he awaited the letter that was to decide the question so near his heart. He says: "I held it in my hand, I laid it on the table, I looked at it; then kneeled down and prayed that, as I had resolved to be guided by the counsel of my brother, I might have the grace to meekly accept his decision and cheerfully abide by it. Then I opened the letter and read 'Come!' It was the realization of my hopes, and I went to Paris not doubting that the

hand of the Lord was guiding me." Under God's guidance it was thus decided that this great work, the results of which only time can reveal, should be commenced.

BEGINS OPERATIONS.

Mr. McAll held his first meeting January 17, 1872, in a small store room near Rue de Belleville, just where God had spoken to him through the workman the preceding summer. The room was plainly and simply furnished with desk, harmonium, and paper texts. It was a serious question with Mr. McAll and one of his supporters whether they should buy twenty or forty chairs. One hundred were needed for the second service. Mrs. McAll, who through all his labors was her husband's untiring and cheery workfellow, played simple and catchy tunes and led in the singing of sweet and spirited hymns. The audience was composed of those who had been gathered from the immediate neighborhood, and those who had accepted the invitation given to passers-by at the door. This outside sign was in French and read, "Workingmen! Moral Meetings. Entrance Free." This was the humble beginning of the McAll Missions. With what trepidation must that modest, unassuming yet earnest man have addressed his first French audience. Could he disarm their suspicions? Could he win their confidence? Would they listen to the sweet story of salvation? Or would they scorn the Englishman who had dared to presume that he could teach them, distrust him as they did the priesthood, and find in his poor use of the French language a cause of mirth that would smother what good his words, if more aptly put, might do? He simply put his trust in God, and told them the sweet old story straight from his loving heart, and left the results with Him who said, "Lo, I am with you always." It was just what these hungry, soul-starved people wanted, and from the moment he said to

them, with his soul's longing for them in his voice, "God loves you, and I love you," his bad French was forgotten, he had the hearts of his audience, and his success was assured. The services were usually very simple. Mr. and Mrs. McAll sang from printed slips the hymns till the men caught the tune, and then all joined. Scripture was read and a few earnest words were spoken, followed by prayer.

His audiences increased until it was necessary to find another hall and another and another, and call in many helpers to his aid. The first report made in January, 1873, shows four stations. When the Missions celebrated their twenty-first anniversary they were supporting one hundred and thirty-six stations, and providing eighteen thousand sittings for eager listeners to the blessed gospel. Forty of these halls were in Paris and vicinity, and ninety-six in cities and towns of France. Twenty-three thousand meetings had been held the preceding year, including preaching services, bible classes, Sunday schools, prayer meetings, and meetings for young men, young women, mothers and soldiers. Mr. Hitchcock in his annual address before the annual meeting of the American McAll Association last spring said that "the aggregate attendance, counting audiences in succession was 1,288,673; children in Sunday schools, 10,000; bibles, testaments, tracts and illustrated religious papers sold and given away, 116,000; those actively engaged in the mission work, 600, of whom over 500 were French pastors and lay workers—men and women, most of whom give their services gratuitously—a contribution which could not be estimated in francs and without which the Mission, as now organized, could not be continued a day."

THE CHURCH QUESTION.

The Mission is partial to no denomination, but urges all its converts to join themselves to an evangelical church. The interest of

the pastors of churches near the Mission's stations is solicited, and they are generally prominent workers; indeed the work of the Mission would be sadly crippled, and in some cases made impossible, if it were not for such aid. Frequently the Mission converts are so ignorant as not to be prepared to join any church intelligently. Such are carefully looked after, gathered into classes, given instruction, and urged at the earliest moment practical to join themselves to the church of their choice. Every member must believe on the Lord Jesus Christ; must promise to read a portion of scripture daily; to pray for associates and visit them in sickness, and to pay monthly one penny in behalf of the poor outside of the society. Through all the reading matter of the Mission, the fact that its work was distinctively with and for the individual appears on every page. The individual is sought out and brought in, the individual is urged to accept Christ as his Saviour, the bodily and mental as well as moral needs of the individual are carefully considered and carefully looked after. Is not this the secret of the great success of this work? Like Paul, Mr. McAll used every means at hand that he might "by all means save some," and what a harvest he was permitted to see gathered in.

THE MISSION AND THE POLICE.

Very early in the history of the Mission the police of Paris recognized the value of a McAll Mission station in a bad neighborhood, and again and again bore testimony to the fact that wherever a McAll Mission was started there crime was lessened. When permission was asked to establish a station at Grenelle, the prefect of police said: "Plant as many as you choose. Where there are McAll Missions we need fewer police." Not only the keepers of peace but the press and the pulpit have acknowledged with gratitude the good that the McAll Missions have done

and are doing in France. France herself, as a nation, has honored Mr. McAll (and one has pertinently added, herself too) by decorating him with the cross of the Legion of Honor.

GENERAL WORK.

The heart of Mr. McAll was committed to men, not merely to men of Paris. In 1878, the Mission was extended to Lyons. By 1881, out of fifty-six stations, twenty-four were located in the provinces outside of Paris. Twenty missionaries were now employed and the receipts were \$44,000. At this time the department of free dispensaries was established. In 1882, the enlargement of operations outgrew Mr. McAll's strength. Up to this date the entire supervision and control had devolved upon him. Now a permanent board of directors was chosen, of which Mr. McAll was honorary president, and a sinking fund provided for emergencies. This organization relieved the leaders, distributed responsibility, and enlisted many more in the active control of the movement. In 1883 the field of operations was still further extended by the addition of missions in Marseilles, Nice, Cannes and Corsica, directed by M. Reuben Saillens, to the McAll Mission.

In addition to keeping up the stations the McAll Missions own a "Mission Boat," which was constructed for and is used to carry the glad news of the Gospel along the coast and through the waterways of France. Hundreds flock to the meetings held on this boat, and often three or four services are held in a single day. Twenty-three thousand people were addressed in seven weeks while the boat was anchored at Paris.

HOW THE MONEY IS RAISED.

The question naturally presents itself, Where does the money come from to do all this? It must take money to keep all these interests moving. To be sure it does. At the start Mr. and Mrs. McAll drew on their

own resources, and were aided by their immediate friends. As the work increased the financial problem also grew. Funds were raised by personal solicitation among the friends of the founder, the friends of the Mission and the friends of suffering humanity in France and England. About ten years ago the American McAll Association was founded, and has been doing nobly in raising funds for the work in France. To give a clear idea of the American McAll Association I can do no better than quote from one of the leaflets of the association. "It is an association founded in 1883 and incorporated in 1884 for the simple purpose of aiding the McAll Mission in France. It is the central organization for the more than seventy McAll auxiliaries which exist in this country. The annual payment of \$1 constitutes the giver a member; the payment of \$25 a life member; \$100, an honorary member, and \$500 an honorary director. There are twelve active directors, not more than three from one denomination." Not only in England and America has this mission found friends, but the recent reports show gifts from all parts of the globe. But Americans especially should remember what we, as a nation, owe to France. She gave to this country her best blood, from her this country received its first lessons in individual liberty, and to her this country owes a debt of gratitude for the assistance rendered in the war of the rebellion that can never be paid. How better can the people of the United States show their appreciation of what France has done for their country than by giving their hearty support to this grand work which France herself has so earnestly endorsed?

THE GREAT NEED.

Does some one ask, Is it really so bad? Is it true that missionaries are so sorely needed in France, in Paris—Paris, that beautiful city to which the world turns in admiration, that

city so famed for its learned men and brilliant women, and so long the centre of philosophical discussions? Can it be that missionaries are needed there? A few quotations from those who have lived in Paris will indicate the destitution. The Rev. Samuel H. Anderson, in addressing the ninth annual meeting of the American McAll Association said, "But France is benighted. Let me give a few illustrations of this:

"Three ladies, richly clad, came to Baltimore station in Paris and said, 'Give us a New Testament; we don't know what that is.' A gentleman came to Cleveland Hall and said, 'I have never heard such philosophy as I heard to-night, clear, simple, beautiful. Ten years ago I did nothing else but read philosophy. What is that book?' Our missionary said, 'It is the Bible.' He said, 'I never thought there was such philosophy in the Bible. Can you lend it to me?' We replied, 'No, sir; it belongs to the hall; but you can get a Bible easily.' That gentleman returned a week after and said, 'I have tried thirty-three book shops in Paris and can't find a Bible. Will you tell me where I can find one?' He was given the address of two Bible depositories. That gentleman returned some weeks afterward and said, 'I am a disciple of that book. Come with me to my castle in the country. We will hold a series of meetings. Bring your hymn-books with you, and I will invite all the country people.' We went, meetings were held, and the people were delighted.

"This gentleman wrote tracts and distributed them among the people. I myself went into shops and asked, 'Have you a Bible?' They said, 'No.' 'Have you a Testament?' 'No.' 'Do you know where I can get one?' Answer, 'No.' Everywhere the same answer. I knew very well where I could get one. I have gone to the police and declared myself a seller of Bibles. They have put my descrip-

tion down in writing, hair, eyes, etc., and given me a strip of pasteboard with a license to sell Bibles wherever I liked. I carry it, and they have a similar document in the police office there. I know perfectly well where I could get these Bibles, but those shop-keepers couldn't tell me where to find them. After trying about a dozen shops I gave up the experiment, knowing my friend had not exaggerated.

"One day in the streets of Paris a man asked me, 'What is that book?' I said, 'The Gospel according to St. Matthew.' He said, 'What is the Gospel according to St. Matthew?' I replied, 'The life of Jesus Christ according to St. Matthew.' He said, 'Are you the author of it?' One day a missionary had been telling the story of Abraham, and at the close an old lady said, 'You have spoken beautifully about Abraham; I knew him personally.'

"A gentleman said to me, 'What is the religion of the English-speaking people?' I replied, 'Protestant.' He said 'That is not a religion, it is freemasonry.' I said, 'They have churches.' He said, 'They have club houses where they meet to discuss philanthropy. I know they believe in God, but they don't worship him.' I replied, 'They worship Jesus Christ as their only Saviour.' He said, 'You astonish me; you do surprise me; I had always been told that they hated Mary.' I told him that they honored Mary as the mother of our Lord. This gentleman could talk science and philosophy and art and politics. We had been talking hours together traveling by train. He said, 'What is the New Testament of Jesus Christ?' I asked, 'You don't know what the New Testament of Jesus Christ is?' He answered, 'No, sir; I do not.' I said, 'It is the life of Jesus Christ and his teachings, given by his own contemporaries.' He said, 'What a valuable book that must be.' I asked, 'Have you never seen it?' 'Never,'

he replied. I opened my valise and took out a Bible and handed it to him. He examined the binding very closely. I said, 'If you will promise to read it I will give it to you.' His reply was, 'How can you part with such a valuable book?'

Very many touching stories are told of the pitiful ignorance of these people in regard to the Bible and its precious messages that we have had all our lives. We can hardly imagine such a state of affairs, and yet it does exist in our own republic. Christ said, "Go ye into *all* the world and preach the Gospel," and if we would be expeditious in obeying this command we must be wise and make the best of every opportunity. Says one, "Win France, and you will win the world to Protestantism." What a power for the evangelization of the world France would be if her people, with their warm, loving, enthusiastic natures, could be brought to love Christ as their Saviour, and consecrate their powers to his service. We cannot imagine how far the results would reach.

A CLOSING WORD.

Just a word more about the founder of the Missions. Mr. McAll lived to see his work grow from nothing to the mighty force that it is to-day, and was permitted to devote twenty-one years of his life in active service to the cause so dear to him, but his arduous duties, exposure to all kinds of weather, and the constant strain under which he labored at last broke his health. He persevered in the mission work until almost the last, but his constitution was sadly impaired, and it soon became evident that it was only a matter of time, and that time all too short, when his labors on earth must cease. In his quiet Paris home, surrounded by his family and a few intimate friends, he fell to sleep "in

Jesus," and was laid to rest, as had been his desire, in his beloved, adopted country. All France mourned his death and did him honor, and all Christendom felt a common loss in the close of the earthly activities of Robert Whitaker McAll. He has gone before, and yet he lives and will live in the grand work that bears his name, and in the hearts of the people to whom he brought the glad tidings of life.

His wife survives him and, as during her husband's life, ever at his side, his willing and efficient helper, now that he has passed over to the other side, she goes bravely on with the work just where it dropped from his hands. What a beautiful example of Christian mourning, "not as one without hope" but comforted and strengthened by God's precious promises, with unfaltering faith and cheerful spirit taking up the nearest duties and performing them in a manner pleasing to God and to the dear one so sadly missed.

The same corps of efficient workers who stood shoulder to shoulder with Mr. McAll have now surrounded Mrs. McAll, supporting her with their sympathy, and following her brave example. The work has reached such proportions that, while the loss of the leader is keenly felt, it is not paralyzed by his removal. Indeed, the death of the founder has roused a broader interest in the Missions than has ever been manifested in them before in their history. It is always so,—God always turns our seeming loss to gain. And may we not hope that the McAll Missions are yet in their infancy, and that they will grow and spread until France, as a nation, stands united, a God-loving and God-serving people.

HELEN COLLINS.

WINNOWINGS.

LEND A HAND.

As the child of to-day is the man of to-morrow, the welfare of the future society is ever vitally involved in that of the child. In the intensely interesting history of child-life, the omnipresent problem is what to do with the delinquent and dependent. This method of purging the turbid stream of society at its fountain-head where reformation is possible, has drawn to itself the coöperation of all thinking men during the past two decades, and less is heard to-day of prison discipline and more of the more humanitarian method of prevention of crime. In discussing this question of "Child-Saving" in the November *Lend a Hand*, C. D. Randall asserts that "it is the question of the hour, the problem of the age. It was when the world began, and it is to-day. What shall we do for the children? The inquiry was new when there were at first two sons, one of whom was right, while the other was a criminal and a fugitive. Since then, in the same family and society, sometimes under elevating and again under debasing influences, one child has come out of the ordeal virtuous, and the other vicious. The history of child-life has the brightest and darkest pages in the history of the race."

The causes of crime are traceable to prosperity as well as to poverty: "Through all time the child surrounded by the luxuries of affluence has fallen through idleness and enervating influences, and has often found his way to vice, dependence and crime. The children of the poor are most exposed, and reach their sad fate through destitution, evil associations, and intemperance. The last ranks first as the most deadly enemy of childhood,

and of itself causes poverty and brings evil association. And yet how hard has poverty been upon the young! Victor Hugo wrote: 'Poverty is that wonderful and terrible trial from which the feeble come out infamous, from which the strong come out sublime, the crucible into which destiny casts a man whenever she desires a scoundrel or a demigod.' If man fails in such an ordeal, what may we expect of little children!"

This new era of child-saving philanthropies in our country has had its inspiration in the recognition of the principle "that an ounce of prevention is worth a pound of cure" even in the domain of crime, and in the fuller recognition of woman's influence in the work. The crusade on behalf of dependent children urges as the first necessary step that they be removed from the contamination of the county poor-houses—nurseries of pauperism and crime—ere their impressionable minds are irredeemably darkened, and placed in families or proper institutions. The second step is mentioned as the radical classification of children on the principle that "a vicious child will corrupt his companion sooner than an adult will spoil the child." The protection of children from cruelty removes a cause which will hasten the decline of child crime. "Laws relative to punishment of offenders for ill-treatment and the forfeiture of parental rights for the cruel treatment of children, have been matured, and definitions which heretofore were crude and let too much to the discretion of the court have been made clear," covering not only physical, but mental and moral ill-treatment.

The ideal system of child-saving has not yet been attained, but the fact that in less

than twenty years Michigan "has reversed the rule of the ages that pauperism and crime increase in greater ratio than the population," bears fresh inspiration to the humanitarian of to-day who labors now with encouragement and then with disappointment, but never surrendering. It is these persons who live for others that we most honor and revere, "and in the future among the names of men we shall place highest those of John Howard of England, Baccaria of Italy, and Enoch Wines of America, because they loved their fellows, even in the dungeons. . . . We shall not honor most the man who devised the best prison or matured the highest system of prison discipline, but the man or the woman who reaches down among the lowly and rescues the little child from the hardness of poverty and the danger of crime, and elevates it to a higher and better life." Such a life is not lived in vain.

THE CENTURY.

No truer philanthropist or greater public benefactor ever lived than the late Colonel Richard Auchmuty, who built imperishable monuments in the hearts of men. He labored for the institution of an ideal American system of trade instruction—and he lived to enjoy the perfect realization of his fondest ambition. Previous to his organization of the New York Trade Schools, twelve years ago, trade instruction was unknown in this country. "But with the passing of the apprenticeship system," says the November *Century*, "and the control of the American labor field by foreigners, this country has been forced to adopt as a remedy the same expedient which the nations of Europe adopted under similar conditions," and to-day the fame of the New York schools has led to similar institutions in other communities.

Many a lad who felt above the menial position of an apprentice in a workshop, gladly

availed himself of the opportunity to study in a trade school, the purpose of the founder being "to teach thoroughly the science and practice of certain trades, leaving speed of execution to be acquired in real work after leaving the schools. Scientific instruction is given by means of lectures, by hand-books arranged with questions and answers, and by diagrams not only illustrating how work should be done but showing the difference between good and poor work. An ambitious boy can learn at these schools in three or four months a trade which under the old apprenticeship system he could not have acquired in as many years, and can learn it far more accurately and scientifically than he could in a shop, for he is taught the theory as well as the practice of it. . . . In every great city of the land this idea ought to be put into practical operation by the establishment of at least one great trade school, and the multiplication in all directions of the number of manual-training schools. In what other way can an American do his country so high and necessary a service? Since the New York Trade Schools were established over four thousand young men have passed through them and out into the world. In an address which Colonel Auchmuty delivered before the American Social Science Association a few years ago, he said of this contribution to sturdy American citizenship as its members passed over the bridge which he had constructed for them between enforced idleness and a life of honest industry: 'I seem to see that long procession, full of youthful hope and the earnest desire to succeed in life. Some went over and were not heard from again; others, discouraged, came back; but many, very many went on, and undaunted by insult and wrong, with true American grit fought their way to independence and prosperity. Their names fill a good-sized volume, their letters are many in number. From them have come

kind messages. "The New York Trade Schools were the making of me," is one that is often heard. And I can safely say that they, with their brave young hearts, with their perseverance and their trust that right will in the end conquer wrong, have made the New York Schools. . . . Trade-unions, all admit, are necessary for the protection of the wage-earner, but what is wanted are trade-unions controlled by Americans, and not, as at present, by foreigners. Barriers have been erected against the entrance of our countrymen into the trades, while the foreigner is made welcome. Let us have manhood enough to throw these barriers down. It cannot be done easily, but the time has come to try to do it. Our young men, though graduates of our public schools, stand on every street-corner, begging for the privilege of being allowed to work in the land of their birth. Fill the workshops with them. They will then control the trade organizations, and labor difficulties will disappear, for intelligent, well-educated American workmen while maintaining their own rights will respect the rights of others."

THE FORUM.

That the ideal newspaper of to-morrow will not so uniformly disregard the application of the inductions of ethics, is evidenced by the consensus of intelligent and cultivated readers of to-day, whose taste demands more than the sensations and catastrophes of history. This is one of the many encouraging signs of the times, for with the purification of the press would there inevitably follow throughout the vast domain of newspaperdom the universal cultivation of a purer and more refined taste. In the November *Forum* William Morton Payne tells in an entertaining way "What a Daily Newspaper might be Made," and is none too scathing in his introductory comments. "Men of intelligence everywhere are profoundly dissatisfied with

the American daily newspaper ; they believe it to be both vulgar and dishonest, and they find these qualities have grown increasingly prominent of recent years. They put up with it as it is, for the newspaper is one of the necessities of civilized life ; but they protest against its indecencies and heartily wish for its reform. The question of choosing a newspaper for family reading is, in most of our large cities, that of choosing what is least objectionable—that is the form in which the question is instinctively put."

The writer regards as possible a newspaper on an ethical basis if the subjoined classification of duties be recognized : "As a collector of news, pure and simple, its work should be done in the scientific spirit, placing accuracy of statement above all other considerations. In the selection and arrangement of the news thus collected, it should have regard to real rather than sensational values ; it should present its facts in their proper perspective, and it should carefully exclude, or at least to minimize to the utmost, those facts which it cannot possibly benefit the public to know, or of which the knowledge is likely to vulgarize popular taste and lower popular standards of morality. In its comment upon the happenings of the day or the week, it is bound to be honest, to stand for well-defined principles, to express the sincere convictions of its intellectual head and of those associated with him in the work." In speaking more at length on these points, he says : "The ideal newspaper, then, whatever it may be, will not be the organ of a party nor will it bid, directly or indirectly, for job-lots of votes. . . . One of the most noteworthy signs of the process of newspaper degradation that recent years have witnessed has been the steady deterioration of the editorial page. Only a few of the large newspapers have kept up the time-honored practice of serious leader-writing ; with the rest, editorials have dwined

dled into paragraphs, sounding the drone of the party politician or the flippant strain of the would-be humorist. . . . The ideal newspaper of the future will have an important editorial department devoted to the general subject of education, and particularly to local educational work. When we consider the immense importance of the American public school system, and the immense sacrifices everywhere willingly made for its maintenance, it is simply amazing that the newspapers should leave it practically unnoticed. . . . The newspaper for which intelligent men are crying out will not be illustrated, except for a few cuts of diagrams, sketch-maps, and other necessary adjuncts of the text. The experiment of making daily picture-papers has been fairly tried, and it has proved a failure. The illustrations do not illustrate, and they are unsightly in the extreme. . . . The sensational headlines of the current newspapers, defiant of both taste and grammar, will depart with the pictures to the limbo wherein are to be gathered all the unhallowed devices of the barbarous age of journalism. The offensive type of the interviewer will have to go, and he who violates the privacies of life in less frank and unblushing ways; and with them will go the jargon called 'reportorial' English—thus fitly styled in his own base dialect. The reporter, indeed, who writes for the reformed newspaper, will be a scholar—which now he is not often, and a gentleman—which now he is frequently not permitted to be."

Speaking of journalism as a profession: "Its work is closely allied to that of the educator and the clergyman, in certain respects to that of the lawyer. That it is often degraded to the level of a business enterprise, that it falls into the hands of persons who ignore its relations to the public welfare, means simply that it fails to recognize the responsibilities inherent in its very nature.

But from those responsibilities there is no honorable way for the journalist to escape, any more than there is for the physician and the clergyman to escape from the responsibilities of their respective callings. The physician who violates the ethical code of his profession is called a quack, the lawyer a shyster, and the clergyman a mountebank. Why should not the journalist who violates the code of his profession equally lose caste?"

Religion is the source and inspiration of literature. It is only when the divine hand touches the chords of the human heart that the best thoughts are yielded up—thoughts that so unmistakably bear the impress of the infinite, and which "make us better and wiser by continually revealing those types of beauty and truth which God has set in all men's souls." So close is the relation that the progress of religion among a people will raise correspondingly the moral tone of the literature of that people, a principle being verified in France to-day, and attested by an optimistic article in the same issue of the *Forum* by Paul Bourget, on "The New Moral Drift in French Literature." The writer cites indisputable examples to prove that during the last decade the moral tone of fiction of that country has gradually advanced. The fiction of the old order "affected to neglect absolutely the aggregation of phenomena constituting spiritual life. They were concerned, above all, in displaying the necessities of man's organism and surroundings. They ruled out systematically all the problems of conscience, as they ruled out all exceptional character. They proposed to paint manners, and they succeeded marvelously; that is to say, to paint average life in its every-day manifestations. . . . The novels of the new order, in diametrical opposition to their predecessors, depict cases of conscience—exceptional situations, traits rare and subtle, com-

plex personalities ; in a word, precisely that moral life which seemed forever exiled from romantic literature. The same thing happens in poetry, which, formerly realistic sometimes to the point of brutality, tends to-day to become idealistic, even to symbolism. Fifteen years ago its ambition was, in picturesqueness and execution, to rival painting. To-day it models itself on music. It is preoccupied with effects of mystery, of shadow, of the intangible. Criticism also, from being positivistic and wholly documentary, has become again philosophic and moral. It no longer contents itself with stating and explaining. It seeks to judge."

As to the causes of this moral evolution he says : "It does not seem that the moral movement traceable in French literature to-day is exclusively professional. It is important to remember that it accompanies a great practical impulse which, though restrained, is none the less significant. While romance, poetry, the theatre and criticism are engaged more and more with moral questions, the symptoms of a veritable religious renaissance are discernable among the young. . . . Nature advances by leaps no more in the world of spirit than in the world of matter ; and, for my part, it seems to me that this moral crisis is the direct and inevitable upshot of a general spiritual advance in our country during the last fifty years."

Then French literature, in its normal development, would inevitably have had a renewal of moral preoccupations. "The truth is, there is a logic which overpowers all preconceptions in the relation of reality and human intelligence. The literature of scientific observations was constrained to unfold into a psychological literature. It was impossible that this last should not encounter on its side the problems of moral life. In analyzing human sentiments from within instead of from without, we plunge, by neces-

sity, into the mysteries of moral health and disease. We are forced to acknowledge that there are passions which destroy the soul, others that exalt it ; that certain acts leave after them a trace of shadow, others a trace of light ; that there are, in fine, laws of the inner life, as there are laws of physical life, and that these laws all presuppose in us the notion of liberty and responsibility. In other words, the problem of sin appears and, once apparent, may be no longer neglected."

The results of the religious progress and the advancement in literature are apparent in this concluding paragraph : "It is evident, to those who study impartially the France of to-day, that she is traversing a period of definitive metamorphosis. Political problems on the one hand and social problems on the other, have reached a stage of acuteness difficult for those who know French life only on its Parisian and cosmopolitan sides to appreciate. At this moment, among the young people just on the threshold of manhood, there is a sentiment of national duty intense almost to the point of passion, a frequent desire to do strenuous work in the service of their country, a conviction that the agnosticism of science is not adequate to the creation of useful energies, an ardent and sorrowful anguish in religious problems."

OUR DAY.

It has been said that one generally finds that for which he looks—the good or the evil. A direct refutation of the misrepresentations of unsympathetic and prejudiced travelers who assert that except in America and Europe Christianity is a dismal failure, is the article in the November *Our Day* on "Christianity as Seen by a Voyager Around the World," by the Rev. F. E. Clark, D.D., president of the United Society of Christian Endeavor, who encircled the globe for the special purpose of investigating the advances

of Christianity—and proof positive of the ultimate realization of the hope to take the entire world for Christ was found, and in sufficient quantity to overwhelm the malignity of the sneering tourist.

The strides of our century are simply marvelous! "In no one of the five continents is Christianity utterly a stranger. If one takes the wings of the morning and flies to the uttermost ends of the earth, even there he finds that the religion of Christ has gone before him. A hundred years ago Christianity was unknown in the vast continent of Australia except as remembered by an occasional shipwrecked sailor or by the ticket-of-leave men who, with all their faults, did not always leave the religion of their boyhood in the old world. In Japan he would have found the gates of the marvelous land barred and fastened with a triple padlock against the religion of Christ. He would have found the memories of the massacre of Papenburg still comparatively fresh, and the edict against the religion of the West by no means a dead letter. He would have found China equally unresponsive to the healing touch of Christ, while India was completely in the grasp of a monopoly whose ensign would more properly flaunt the device of a puncheon of rum and an opium pipe than the Cross of Christ. A hundred years ago the sick man of Europe who, like so many other invalids, has been hovering on the edge of the grave for many years apparently lacking strength even to die, was comparatively robust and vigorous. Fifteen or twenty provinces of Europe and Asia, which have since been wrested from his grasp, were still under his control, and such splendid institutions as the American College at Beirut, Robert College, and the American College for Girls at Constantinople, did not exist even as wild dreams of the enthusiasts.

"One impression which was strongly made on the mind of this voyager was that Chris-

tianity is an exceedingly real, substantial and vital thing in every part of the world. In spite of the insinuations of prejudiced 'globetrotters' who will not allow that Christianity has made even a ripple on the stagnant pool of heathenism, he came very soon to know that the religion of Christ is the power of God unto salvation among the yellow-skinned, almond-eyed people of the East as well as among the Caucasians of the West. . . . Another impression which is very distinctly made upon the mind of a voyage around the world is, that Christianity is entirely and absolutely superior in its motive power, its purifying influence and its uplifting inspiration to any and all other religions with which it comes in competition. . . . Again a traveler around the world is impressed by the large part which is assigned to the Anglo-Saxon races in the spread of the principles of Christianity. Whatever is done for the spread of the kingdom of God during the next century at least will be largely accomplished by those who speak our mother tongue."

Most interesting is the reference to Australia: "Here are people who are flesh of our flesh and bone of our bone; here flows blood which, in the estimation of every American, is thicker than water; here is a mighty land containing as many square miles as the United States of America, excluding Alaska, which is settled and Christianized by Anglo-Saxons. Here in antipodian latitudes are beautiful cities as fine as any which the world contains, broad streets and elegant public buildings, magnificent churches and everything which goes to make up the complex life of modern civilization. Here are great systems of railways and enormous public works, while the spider of the telegraph has woven his web north and south and east and west across this mighty island. All this belongs to our kinsfolk and co-religionists. In all the large cities of this land which has,

latest of all the continents, felt the touch of civilization and Christianity, this voyager around the world found great gatherings of earnest Christian young people whose one purpose in life was to learn their Master's ways and to win, if possible, their great island heritage for Christ. Many a time I was impressed with this fact that there was far more similarity between the conditions of religious life in America and Australia than in any other two nations on the face of the earth. Both nations have a new continent to subdue, both nations have a new path to blaze for civilization and Christianity, common problems of labor and social position, of city and country church, of state and of religion, confront both nations. In both these continents, though they lie at the very antipodes of each other, people of a kindred blood, descendants of the same Saxons and Normans and Danes, have these common problems to solve. Though nominally under different forms of government, one country is essentially as democratic as the other, and both nations have an equal responsibility for the civilization and evangelization of the vast outlying populations which stretch beyond their own shores and which look to them with the Macedonian cry of unconscious need, 'Come over and help us!'"

These are the signs of the times: "In the movement of the Free Italian Church, in the fruitful missionary work of Bohemia, in the extraordinary McAll missionary work of France, in the interesting American school for girls at San Sebastian, where, in this anniversary year American money and scholarship are beginning to repay the debt which America owes to Spain, by making it possible, for the first time in the history of the ages, for a Spanish girl of the people to receive a worthy education; in all these signs of progress the voyager around the world rejoices, and when he crosses the English channel

and steps ashore in the land which all English-speaking people recognize as, in a sense, their homeland, he rejoices in the varied, abundant and wonderful signs of life which Christianity displays in this ancient empire, where she has won her noblest triumphs, and where the vitality of a thousand years of Christianity is not lessened but is apparently good for a thousand years to come. Then across the 'Atlantic ferry' he journeys, to find himself once more on his dear native soil, to rejoice more devoutly than ever that the religion of Christ is the religion of America."

In the same issue a Southerner, Lewis H. Blair, contributes a readable article on "The Southern Problem and its Solution." Thus is the question introduced: "Briefly stated and divested of sophistry, the Southern Problem is the settled determination of the whites to ignore the civil and political equality of the negroes, to deprive them of natural and constitutional rights, and to keep them in absolute subjection—in a word, to suppress the negro as a man and a citizen. Kindness, consideration, generosity and even strict equity from individual whites to individual negroes do not negative this statement of the problem, because, collectively, the whites, at the cry of 'Nigger,' immediately band themselves in solid phalanx to oppose every move or measure looking to equality of citizenship, regardless of race or color, but they visit with political death and social disability all who advocate or even believe that the principle on which our government is founded, namely, the equality of all men, shall be a vital reality and not a barren ideality."

The question, however, is easier stated than solved, and "like, perhaps, all great moral and social problems, it is mainly a conflict between right and knowledge on one side and selfishness and ignorance on the other,

complicated, however, by a large admixture of an inferior race, but for which admixture there would be no Southern Problem. But with this admixture, introducing race antipathy and the fear that unless the inferior race is arbitrarily suppressed, it may directly or by combination, gain control and upset social order, the problem becomes so difficult it is doubtful whether human nature is equal to the solution. But whether equal or not, we should not be deterred by difficulties however grave, and each good citizen should do what in him lies to solve a problem which has already immensely impaired the welfare and happiness of the South, and which threatens, if unsolved, to plunge her into a condition, moral, material and intellectual, little superior to Mexico or the South American Republics."

The solution propounded is to the effect that "the South herself must solve her problem. Others may, indeed must assist and encourage, but the South must work out her own solution. The South may be anathematized for her treatment of her black children, and the anathemas may be richly merited, but they will only confirm her in her treatment—like fabled traveler exposed to wintry blasts, she will hug her delusions only the closer. The South may be approached on her sentimental, on her humanitarian, on her religious side, and the appeals may be ever so eloquent and pathetic, but they will all be in vain because human nature, while enjoying unjust gains and privileges, has never yet heeded such appeals. Human nature must first be convinced that unjust dealings mean material injury, and that just dealings mean material good; must be convinced that tyranny and oppression, though first blighting the oppressed, finally blight the oppressor, and leave the state a desolate barbarism." The belief existing in the South that the negro must be deprived of natural and constitu-

tional rights, otherwise he may gain the supremacy, is what the writer pleases to call coercion. Facts and figures are introduced to prove that such restraint is deleterious to the moral, intellectual and material South, and that it cannot hope for the progress of the North as long as such conditions are tolerated within her borders.

The North has an important part to play in the solution of this problem. "Though the South must solve its own problem, yet others must assist, and the others are the North. They must not only preach equity for the blacks, they must also act equity. An ounce of acted equity is worth a pound of preached equity, or an hundred weight of denounced iniquity. Its many negroes make the race problem a difficult one for the South under the most favorable circumstances. The South, therefore, is not wholly blamable for displaying toward the negro much of the dark side of human nature. The small number of negroes North, however, reduces its race problem to zero, and makes their discrimination against them wholly inexcusable. Yet notwithstanding its slight temptation, the North treats its few negroes with much injustice. Thus, in great, cosmopolitan New York, where if anywhere, impartiality might be expected, the negro may not satisfy hunger at the best hotel, may not gratify taste at select opera, may not even bind up broken heart at fashionable church. He may join neither lodge, union, post club, guild nor exchange; may follow neither trades nor mechanic arts, may drive neither public cab nor public truck; may not even dig the public streets, may follow only degrading, menial and ill-paid pursuits—his welfare hindered and his manhood affronted everywhere, or with rare exceptions. He is never safe from insult and even violence, and his wrongs generally await redress till the great assize where all wrongs are supposed to be righted

and all wrong-doers punished. The mob, too, sometimes seizes him for sacrifice, and outraged justice folds her hands in her helplessness or indifference. Now, if the North desires the Southern Problem solved, it must clear its skirts of the stain of injustice toward its helpless blacks. Injustice is excusable nowhere and to nobody, but if the South is inexcusable the North is triply inexcusable, because the natural temptation to oppress the inferior race is ever present and ever strong with the South, while with the North such natural temptation scarcely exists. So long, therefore, as injustice to negroes, whether positive, such as violence, or negative, such as denial or curtail of natural rights, prevails North, solution is wellnigh impossible, because one wrong North may be made to justify thousands South; one act of violence North be made to justify thousands South, and one lynching North to justify innumerable lynchings South. A heavy responsibility, therefore, rests upon the North, whose temptations are few, to treat the negro not only justly but generously; not only to place no impediments in, but to take them out of his path; not only coldly to leave him to work out his own salvation, but to extend a fraternal, helping, sympathetic hand."

THE ARENA.

"The Slave Power and the Money Power," by C. W. Cram, M.D., in the November *Arena*, are treated as the two greatest evils with which our country has had to contend. "As history repeats itself, we may find the same dangerously marked elements to-day—both conspirators charging conspirators on others. But slavery fell. With political blindness it resolved to rule or ruin. It could do neither, and went down forever as a result of its criminal folly, carrying with it the dead bodies of a million brave men."

Rather pessimistic is the paragraph that fol-

lows: "We erased all law that welded property to human flesh, but have we, since that time, taught men their rights and how to maintain them? Have we increased the intelligence, elevated good morals, diffused happiness, crowned labor and banished poverty? No. We have simply made a change of rulers. We deposed the limited slave power, but install in its place the unlimited money power, which has for ages been the God-defying tyrant of the world. . . .

"From the close of the war the money power has had an unbroken march of conquest. If we give to Congress a close but impartial view we shall see but one purpose—to legislate to make the rich master richer and the poor worker poorer. The law of the income tax was the only exception of importance, and this was repealed as soon as the capitalists could marshal their lobby for that purpose. Year by year the centralization of power adds force to its menace, and the prospective laws contemplated by our present Congress rise above all others in their approach to imperialism.

"When President Jackson struck down the second national bank it was the only powerful monopoly in the country. Now they troop before us till the whole land is blackened by their shadow—railroads, national banks, telegraph lines, telephone lines, express companies, oil companies, insurance companies, land companies, and a score of other powerful organizations, all banded together and protected by a cordon of trusts that are iron-clad in their shield of privileges.

"Now, 'What will you do about?' Civilization, honest purpose, brotherly fellowship, preservation of chartered rights and service to God—all prompt us to heroic efforts at relief. What is the one thing most needed? *An honest and intelligent vote.* Black slavery was toppled over, and its power forever erased by red-handed war, but the ballot-box is the

avenue through which we should attack and overthrow the money power, and free ourselves from the curse of white slavery. This purpose necessitates an amended constitution. No relief can come through either of the old parties. There must be a new deal. New men must come to the front about whose shibboleth there is no uncertainty—men who cannot be bribed or palsied with a cry of alarm.

"Twenty-five years ago we cut off a branch of this tree of evil. May a true Christian endeavor speed the day when its gigantic body shall be uprooted and destroyed."

THE NINETEENTH CENTURY.

A plea on behalf of the English workingman is embodied in a contribution to the November *Nineteenth Century* by A. D. Provand, M.P., in a paper entitled "Employers' Liability," which bill the House of Commons has been considering. The importance of the measure is seen by the introductory paragraph: "Few questions of such magnitude will have run their course of inception, discussion and final settlement so rapidly as that of employers' liability, for it is not unlikely that the bill will mark almost, if not quite, the last stage of its parliamentary history. The importance of the bill is very great, as its provisions will affect all the workers in the country, men and women, young and old—that is, fully 15,000,000 persons."

The agitation in England relative to the question of making employers liable for the injuries to their servants dates back twenty years. Five years afterward an Act, the objects of which were "to increase the safety of the workers and lessen the risks particularly in all dangerous occupations, and in certain cases of injury to enable the workmen to obtain compensation from their employers," has done much to better the condition of the

workingman and his family. The proposed changes included in the bill now being considered the writer commends and criticizes, and says: "It is felt that in most cases some immediate, even if not permanent, assistance provided for an injured man or his family would be an enormous benefit. It is this that the liability of an employer should be arranged to meet. It is frequently the case that the widow and children of a man killed are compelled to enter the workhouse from want of means to enable them to temporarily tide over their difficulties, until they can put themselves in a position of being able to obtain a livelihood in some other way. To provide, with adequate security, compensation to meet such cases as this would therefore be a substantial benefit to workmen. The proposal now made is to meet such cases and provide for a certain amount of compensation in the event of the injury or death of a workman while engaged in the duties of his employment. . . . It is not intended that this scheme should meet every possible demand on the part of a workman or his family. The object aimed at is to prevent, or at least alleviate, the distress which in many cases comes upon a family through the sudden extinction of their income by the death or injury of the breadwinner."

With a final reference to the inadequacies of the existing law as well as the proposed law, the writer concluded by saying that "no plan can give a final settlement of the question that does not secure compensation to workmen for every injury, however caused, that happens to them while engaged in their usual occupations, without their requiring to have recourse to the law courts."

"Religion of the London School Board," by the Hon. E. Lyulph Stanley, begins with the words, "Education is a topic which commands a general recognition of its advan-

tages and of its necessity, coupled with a strong disinclination to consider its details. There is, however, a general willingness to believe that the School Board is extravagant, aggressive, and impractical," one reason of which is that it gains the hostility of the Established Church by too successfully entering into competition with its own schools. The writer owns, however, that in spite of the greater cost London is behind some of the best provincial towns in the matters of school buildings, teachers, evening instruction, and higher grade schools. While there are these practical points needing attention, the board has been engaged in a "theological wrangle." The Education Act of 1870 has left very much to the moderation and reasonableness of religious parties, but these qualities seem to have been wanting on the present occasion. The Board has hitherto left the teachers free, but now some members wish to give definite dogmatic instruction. "Most people are willing, and a very large number are desirous that the Bible teaching of the Board should go on undisturbed as heretofore." But "the proposal to order the teachers to insist on the doctrines of the Trinity and the Incarnation, to which some now propose to add the doctrine of the Atonement, will not easily be laid to rest. The great Nonconformist Bodies are almost universally against the new system." The article winds up with an illustration of the impossibility of treating such subjects as lessons. "St. Augustine, as we know, wrote a full treatise on the Trinity; but when he was composing it he saw on the seashore a child who had dug a hole in the sand and was bringing water from the sea to fill it. The saint inquired the purpose, and the child answered that he was going to empty the sea into the hole. 'Impossible,' said the saint. Not more impossible than the attempt to make this mystery comprehensible to finite intelligence."

THE COSMOPOLITAN.

That the foremost of the teaching fraternity of 400,000 devotees in our country are pitifully paid, compared with leaders of rare ability in professions of like dignity, is a well-known fact that has made "a poor college professor" a distinctive American expression. While the salaries attached to inferior positions in America average higher than in England, there are no positions in our country for those who have gained the topmost rounds of the pedagogical ladder which yield a worthy remuneration, as the \$25,000 salary attached to the head-mastership of Eton, for instance. "It is not astonishing that the profession of teaching," writes John S. White in the *Cosmopolitan* for November, having reference to the market value of American educators, "does not in America attract men of such talents, training and executive ability as it does in England, when it is known that the 'market value' of a teacher of the first class is hardly \$3000 per annum. Until two years ago you could have counted upon the fingers of your two hands the salaried educators of the United States whose annual income was greater than \$4000, and in that number were the presidents of three or four of the leading colleges, and the principals of a few largely-endowed schools; while in England, for almost a century, the head masters of the great public schools have been paid from three to six times as much. The city of Boston, which probably affords the best methods and secures the best results of our admirable public school system, demands the talent, the experience, the patience, the tact and the executive ability necessary to manage its great English high schools with seven or eight hundred students, for a salary of \$3850, while the average insurance company or bank in the same city does not hesitate to pay a salary of \$10,000 to \$20,000 a year to its president, who need possess no higher or more varied abil-

ities, though of a different order. When Mr. John D. Rockefeller established the Chicago University, he unwittingly conferred a greater benefit upon the profession of teaching than any other man who has ever lived in America, by fixing the salaries of the leading professors at the rate of \$7000 a year. I say unwittingly, because I do not suppose that these salaries were set for the purpose of dignifying the profession of teaching, but only to secure for that institution the best talent that could be found in the country. The result, however, is precisely the same, and in that respect surely he built better than he knew. This circumstance will make it difficult hereafter for the great cities and the great universities to secure the men needed for positions of trust and influence, as they have hitherto been able to do, without the payment of an adequate compensation; and more and better men will be attracted to the profession of teaching."

THE FORTNIGHTLY.

"The Lock-out in the Coal Trade," by Vaughan Nash, is an interesting article in the *Fortnightly* for November. It is a defense of the miners for standing out for a "living wage." The approximate earnings of the coal-getters in Yorkshire and Lancashire are about five dollars a week, and the laborers who do other work underground get less. These localities are, however, specially well off, and the average rate of wages on the whole extent covered by the Miners' Federation is estimated by this writer as from four to four and a half dollars a week. "The facts," he says, "as to the human side of the lock-out are patent enough and indisputable. The miners have staked everything upon this issue of a living wage. They had not, like the coal owners, anything to gain by a lock-out. Is it likely that these men, if they had been earning wages

which would have kept them in comfort and luxury would have stood out with their wives and families for three months through all the rigors of famine." The remedy for all this is to let wages fix prices instead of prices fixing wages. "However the world may sneer, the lock-out has established the living wage as an industrial principle, and has thus set a low-water mark for the reward of miners, just as the great strike of 1889 did for the dockers. The payment of fair wages need do no harm to trade. When wages are highest, as in the United States, trade is most prosperous." But in order that this alteration may be made there must be an entire change in the methods of the coal trade. Sir George Eliot advocates a gigantic coal trust which shall fix prices high enough to allow of the payment of fair wages. At any rate, the present system of contracts which are driven by competition to an extraordinarily low point will have to be put an end to, especially when a direct encouragement is given to a lock-out by the strike clause providing that in the case of a difference arising between employers and men, for whatever reason, the contract shall be left unfulfilled till work is recommenced.

"The Psychology of Labor and Capital," by Robert Wallace, M.P., is one of the best contributions that has appeared for the solution of the great industrial problem of to-day. He starts with the proposition "that capitalists and laborers are fixed and separate types of being, as much so as poet and pugilist, or if you like, as horse and tiger." The points of difference he describes as follows: "For one thing, the capitalist is a being of vaster cupidity than the laborer. He grasps at the objective. He wants to possess all he sees, and his desires are really bounded only by the resources of the planet. On the other hand, the man who is essentially

a laborer has not this passion for possession. He can guide a plough, make an engine, paint a picture, impersonate a character, write a poem. That is about all he is fit for, but when he is fit he finds a sufficing happiness in exercising his ability. . . . A second distinction between the two lies in the capitalist's capacity for using his brother men as his tools. This is a remarkable faculty, possessed in perfection by comparatively few." And according to this writer it seems to include a want of feeling for the comfort and well-being of others. The third great characteristic that goes to the making of a capitalist is "the capacity for organization, ability to combine men, materials, and opportunities into a unity which, as an adaptation of means to ends, he can handle as an instrument for raking in towards himself the largest quantity of possession that is meanwhile accessible." The laborer as poet can create verse, "as paragraphist he can write his leader or critique and damn or immortalize government and authors. . . . As mechanic he can guide the thread or drive the nail home and aid in clothing or conveying the nations. But there is a thing he cannot do. He cannot piece together a number of his brother poets, paragraphists, or mechanics into a machinery for enriching himself. And this is exactly what the capitalist can do. The laborer may not like to be exploited for the advantage of another rather than of himself, but disconnected from organized industry he must starve, "and as he cannot organize his industry himself he is at the mercy of the capitalist who can." Granting the capitalist is too useful to kill, what can be done with him? "Can you convert his cupidity in altruism? . . . I confess that the conversion of the capitalist does not seem to me a hopeful alternative." The only remedy appears to lie "not in extinguishing the capitalist but in regulating him. . . . Labor should learn

to use rather than destroy the capitalistic instinct and capacity, driving them with legislative bit and bridle, yet so as not to make them turn again and rend itself. . . . Life in its very highest form is not going to be for any of us a rest in any realized ideal, but a perpetual pegging away and patching away at a very imperfect and continually wasting actuality, until that final and only rest comes on which the tragic drawback is that we shall not be aware of it when it has arrived."

The account of Carl Wilhelm Scheele, by Professor Thorpe, F.R.S., is an example of a man who went through enormous difficulties for the realization of his ideals. "An obscure apothecary, living a solitary sedentary life in a small town on the shore of a Scandinavian lake, hampered by poverty and harrassed by debt, hypochondriacal, and at times the victim of the most depressing melancholy—he yet succeeded by the sheer force of his genius as an experimentalist, and under the influence of a passion which defied difficulty and triumphed over despair, in changing the entire aspect of a science. . . . No man ever served Chemistry more loyally or with a purer, nobler, more disinterested devotion than Scheele.

"The pursuit of truth for its own sake—with no thought of worldly gain or reward—was to him the supreme object of his existence and the highest form of his religion." The chief interest of the paper lies in Scheele's noble efforts rather than the details of what he discovered. His chief work seems to have been a treatise on "Air and Fire," which appeared in 1777, attracted universal attention, and was translated into almost every European language. He never became rich but he had a modest competency which was all that he desired, for he "was one of those men whose riches consist, not in the abund-

ance of their possessions, but in the fewness of their personal wants." In the forty-third year of his age, in 1786, "the brave man who had struggled with such unflinching courage in the storms of fate" died.

"The Ireland of To-day," gives a very depressing account, but one which seems very correct, of the present condition of Ireland. The railways make extortionate overcharges, the banks invest nearly all the money they have entrusted to them outside the country. The immense extent of the emigration has tended to leave behind only the worst of the population, which is further deteriorated by the evils of the widely extended public-house system. A permanently idle class accepting just enough odd jobs to maintain a bare existence spreads a murrain of vagrancy and drunken example through the better ordered youth about them. The gentry, the natural leaders of the country, are quite without influence. "The problem of Ireland is this: By what miracle can this element of the home race, now so thinned out and woefully deteriorated in stock, so overlaid in its centers of population by an infected human scum, so committed at every turn to the possible fallacies and abuses of industrial, commercial, and political organization, and so cruelly distanced and demoralized in all the things which elsewhere go to constitute a healthful and well balanced national life—win regeneration?"

OVERLAND MONTHLY.

In an interesting résumé of "The California Midwinter International Exposition," in the November *Overland Monthly*, Phil Weaver, Jr., recites some of the pleasures and profits now being perfected in this sunny land of flowers for the gratification and edification of the ubiquitous tourist westward bound. "Of course it were ridiculous to expect the

buildings of the California Exposition to rival in magnificence Aladdin's palaces at the Columbian Exposition, the largest of which would cover more than half the area set aside in Golden Gate Park, but there will be a number of picturesque structures of oriental type, which will compare very favorably with the lesser buildings at Jackson Park in beauty of architecture as well as in dimensions. These will offer the tourist, even if he has been to the grand Court of Honor, an opportunity to spend a delightful winter.

"Some sixty acres of the Park have been devoted to this purpose. This space will be covered by five exposition buildings, grouped about a central concert valley, from the centre of which is to rise an electric tower 260 feet in height. This tower will be covered with incandescent lamps, and surmounted by two search lights which will throw their beams on the fountains and banks of flowers about its base, or light up with silvery rays the cascade on Strawberry Hill toward the ocean, and bring into a halo of light the merry boating parties on the lake at its base, spanned by picturesque bridges, or show the Coliseum-like observatory on the summit. Without the main group of Fair buildings are to be the many private concessions from the Midway Plaisance, and some that never appeared in Chicago. . . . These five buildings, as has been said, all face on a central court, which is terraced in two tiers of massed shrubbery and flowers to the concert valley, where seats are to be placed, from which the music of the band in the Kiosk of the electric tower may be enjoyed on pleasant afternoons and evenings. The banks of flowers on all sides of this valley are to be a feature of the Fair. Prominent horticulturists have offered to take charge of special sections of it. At the four corners of the valley are to be cafés, brilliantly lighted, as are the walks of the grounds throughout, by arc and

incandescent lamps On the beauties of the site much enthusiastic description might be lavished. The visitor had better see for himself, from the observatory on Strawberry Hill, the marine view which constantly attracts the admiration even of those who have lived all their lives almost within sound of the breakers booming at Seal Rocks, where Neptune holds a performance, especially after a 'sou-wester,' which is finer than anything that California had which could be sent to Chicago."

THE CONTEMPORARY REVIEW.

A well-known journalist recently said, "To-day we have no great issues." But, indeed, nothing is farther from the truth, for the world never had greater or more complex problems to solve. The Rev. S. W. Dike, LL.D., in the November *Contemporary Review* treats of one of the momentous problems of to-day—the divorce question—under the title "The Problem of the Family in the United States." The discussion of the importance of the family as a power in society is introduced by a quotation from an eminent English scholar: "One might almost say that the family is the fundamental and permanent problem of human society." The writer then traces divorce in this country to the colonial period, when the colonies were allowed great freedom by the mother-country in the formation of laws touching the domestic relations. Even when the constitution of the United States was perfected this question was not prominently considered. The result was that laws touching this point were loosely formed. The facilities for divorce caused the evil to so rapidly increase in recent years that a number of states gained considerable notoriety for their laxity, and, in some sections of the country, "the abuses were so numerous as to become a scandal."

One of the causes for such a condition of

affairs is designated as "the independent authority of each state and territory. Each was a law unto itself, and in a measure to all the rest if the citizens chose to avail themselves of the privileges afforded by it at the expense of a journey and a short residence. . . . This was the condition of affairs until 1878, with scarcely a reformatory act to relieve the dark picture. The legislation was loose or invariably tended downward." Some interest was finally awakened in the New England states, which was "the beginning of restrictive legislation and of a systematic effort at reform that has been continued to the present time." Scarcely a decade has passed since the National Divorce Reform League was organized, but the results of their efforts have been most encouraging.

The close of the late war introduced other intricate social problems, affecting the divorce question. "Mormon polygamy had vexed Congress and the country for many years. When traced to its root, it was found to run into the general question of marriage and divorce. The introduction of the Indians from savagery into civilization involved the question of family. The abolition of slavery brought the millions of former slaves under the marriage and divorce laws of the South, which had been framed for a very different class of people. The rapid settlement of the extreme West, the growth of cities and the transfer of people from the farms to manufacturing centers, an enormous foreign immigration, increasingly easy means of communication, the great changes under these new social conditions in poverty, vice and crime, have sprung upon us a series of problems which the more thoughtful are coming to see are intimately and profoundly related to the family.

"But, with all these problems and conditions before us, fifteen years ago there was neither anything like a general recog-

nition of their concentration in the larger problem of the family nor any preparation to meet it. We rested on our traditional morality. Even the simplest facts regarding marriage and divorce lay beyond reach. . . . It was not an easy task under these circumstances to get popular attention for a subject whose real study and proper treatment demanded the largest use of scientific instruments, and for which our library resources were altogether too meagre. Two or three small books on divorce as a subject of morals and legislation, the law-books, and a chapter or two in ethical text-books were about all the ordinary student could find. Sociology proper was not studied in any of them."

Several years of persistent effort among reformers resulted in an investigation by Congress. The statistics, compared with other countries, were anything but flattering to a nation of advanced civilization. In 1886, for instance, the increase of divorces was more than twice as great as the gain in population. "Some respectable authorities maintained that nine-tenths of the entire number of divorces in the country would be cut off at a single stroke by the enactment of an uniform law, for which a constitutional amendment is necessary. . . . But almost all thoughtful students now see that though bad legislation and facile administration have greatly increased the evil, its roots lie deep in the social evil. . . . The United States has been slow to discover the insidious character of the licentiousness that corrupts life in city and country, or to perceive the risks of loose marriage and divorce systems, or to look seriously at the widely prevalent vice that is repeating in some of our older states the story of the decrease of the French family.

"But the hopeful conditions of the problem are great—greater, more potent in most, if

not all, respects than those we have been considering thus far in this sketch might lead the superficial observer to think. The war was the beginning of a clearer recognition of organic relations as something more than those which individualism can give us. The old stream, however, still flows on. Its actual volume may even increase, just as a mighty river continues to rise long after the rain is over. But the causes which produce and control it are clearly changing. The old demand for rights is heard less frequently. The idea of relations as something to be entered into and fulfilled grows upon us. The complexity of interdependence of human interests are telling upon the right side. Men see that individualism is morally and socially suicidal. The apologies for easy divorce, the disposition to belittle the home and its life, which were common twenty and thirty years ago among the advocates of the rights of women, are much less frequent now. It is the fashion among this class to conjure with the family and the home as magical words with an American audience."

Another hopeful sign is the fact that "our best educational institutions have done much in the last dozen years to begin the study of the family and of social institutions as such. The friends of this social reform have been met with eager coöperation from leading educators in their efforts to equip our universities, colleges and theological seminaries for sociological work. . . . It is easy to see that nothing short of a great educational work shall cover the entire field of the family and sociology, past and present, or will accomplish what is needed in America. . . . In a word, our divorce question, as it is called, leads us directly into the fundamental problem of the family, and this in turn opens in such a way as to take the student into the profoundest questions of our modern civilization, in which the world has almost a common

concern. Its full significance can be best apprehended by one who, like Professor Bryce, understands American life, and can bring the resources of a rich knowledge of the Roman law and European history to its interpretation."

"The Parish Councils Bill," by the Bishop of Ripon, deals with the new proposals for the local government of England now before Parliament. It first deals very wisely with the danger of allowing localities to run too deeply into debt, and second, with the gain to national character through increased responsibility in self-government. The greater part of the article, however, is from the purely ecclesiastical standpoint, and is a kind of manifesto of the Church Party for the defence of their power and prerogatives in the parishes. The conclusion is a noble appeal for help in the rural districts that is well worthy of the attention of everyone. "The Parish Councils Bill deals with the rural districts. It would be in every way a gain if, coincident with the passing of this bill, a revival of interest in the country might take place. Further, it is of inestimable importance that over the cradle of these new Parochial Councils there should be gathered the best, the wisest, the most self-denying spirits in our land. We see thousands upon thousands who are residents in cities, whose hands are idle, and whose abilities are growing stagnant for want of occupation. Are there none of these, we may ask, who could find in the country a noble duty and congenial employment? From an intellectual point of view their presence might mean the cultivation of higher interests among many whose interests rise little above the level of the field. From a moral point of view their life and their example might lift the neighborhood to higher conception and performance of life and duty."

Humanitarianism is world-wide. The problems that concern a fellow-being on the other side of the water should be as sympathetically considered as the question that involves the welfare of a fellow-citizen. The article by the Rev. J. Frome Wilkinson on "The English Poor and Old Age" is worthy of the consideration of every American, who has at his own door the dependent poor and the economic question, How is old age to be provided for? to solve. The writer asserts that both economist and politician should give attention to this problem. "'A bare subsistence' for the aged poor, as the maximum duty of the state, is the principle for which I contend. The question of the more humane treatment of the impecunious aged, the endeavor to make the English Poor Law a blessing rather than a curse to the old people, is still in the front rank of the burning socio-economic problems which await solution; and, seeing that, in the course of nature, we cannot have the aged with us long, we shall not err in putting their case at the head of any list of social reforms to which we set our seal."

Many of the aged dependent on the state for a pittance come from the ranks of urban skilled labor; the majority, however, come from the class of unskilled labor. After recapitulating the four methods pursued by the different Boards of Guardians, and pointing out their deficiencies, the writer is led to say: "On the general question, I am supposed to be writing upon the English Poor Law system in so far as it deals with old-age pauperism. But is there any such system in operation? . . . I contend that adequate maintenance of the aged poor outside the work-house is not assured, and that anything less than this condemns itself. It may be argued that a bare sustenance maintenance is offered in the 'house,' and that if the offer is refused and deaths from starvation and semi-

starvation ensue, the community is not to be blamed. But the question remains, whether the state has fulfilled its duty towards those who, in the language of Eden, 'have spent their best days and exhausted their strength in the service of the public,' by offering only the alternative of entering the work-house or of remaining destitute and short of the means of living. It is very well to theorize, but the stubborn fact remains that those aged servants of labor who, by their life-long toil, have been wealth producers, will suffer extreme privation and want rather than, by entering the work-house, break up what home there remains, lose their freedom, and cast a slur upon their reputation. Consequently, there are numbers of aged poor who, either from the refusal of out-relief or from inadequate out-relief, are without proper nourishment in their last days, and do not live out their natural term of life.

"I venture to affirm that the cardinal principle of relief, as laid down by the Poor Law Commissioners, cannot justly be applied—namely, 'that the condition of the paupers shall, in no case, be so eligible as the condition of persons of the lowest class subsisting on the fruits of their own industry.' A principle correct enough, it may be, when applied to the case of the able-bodied or temporarily disabled, but not so when the permanently unable to work are concerned."

In defense of the impecunious aged he says: "There is still a firmly-held belief among the vast majority of the 'classes' that the 'masses' can always save, if they will, and that it is a duty incumbent upon them to find the means of providing for their old age. It is astonishing how many people deceive themselves over this matter; and because the working classes have not fully provided for their old age, they are believed to be idle, drunken, wasteful and thriftless. In other

words, the main cause of the condition of the impecunious aged is one of moral defect needing, therefore, a moral rather than an economic remedy. The facts, broadly stated, go the other way, and while it is only too true that 'the destruction of the poor is their poverty' it is not true that the origin of that poverty is to be looked for in the vices of the poor."

The writer makes recommendations for a new Poor Law, the main points of which are that the power of supervision and inspection be vested in district and county councils; that only under certain conditions shall the aged and infirm be placed in the workhouse; a minimum sustenance endowment of five shillings per week shall be given aged persons who send in a demand note to the district council; the erection of municipal or village cottages for aged inhabitants of the district by the district councils, who shall receive a small weekly rent; that imperial rather than local taxation should provide for the old-age endowment fund. "In conclusion, I believe that some such new law as I have sketched would go far to wipe out a dark stain upon our national honor, and to remove a blot on our economics, since it would tend to encourage the practice of thrift, dispelling that hopelessness of being able to save enough which at present so paralyzes saving. Under it the aged would secure a right to live; and the duty of supporting the aged would fall upon the community as a whole. 'Ethical forces,' writes Professor Marshall, 'are among those of which the economist has to take account.' Has not the time arrived when the Poor Law reformer should do the same, and allow the guardians of the poor to bring hearts as well as heads to the work of the Board-room? The English Poor Law was *not* intended to be a mere matter of policy. What we need is a process of democratizing decentralization."

NORTH AMERICAN REVIEW.

Anthony Comstock, the philanthropist, well known as the secretary of the New York Society for the Suppression of Vice, contributes an article in the November *North American Review* on "Pool Rooms and Pool Selling" that is worthy of consideration. The writer asserts that gaming not only strikes at the root of industrious habits and has in its train all transgressions included in the black category of crime, but that the fundamental principle of good government is thus flagrantly violated. New York and New Jersey are cited as the two great commonwealths that sold themselves to the gambling fraternity. In the concluding paragraphs facts regarding this infamous class of "crime-breeders" are vigorously stated, and a plea made for the preservation of public morals. "Let a righteous, self-respecting and patriotic people, without regard to party, ostracise and brand as traitors those who have sacrificed public morals, peace, order and future welfare to gambling politicians and gambling bosses. Let no mawkish sentiment condone this treasonable capitulation to the dishonest and lawless class. The lesson to be gathered from the faithful history of pool gambling given herein, establishes certain facts which patriots should consider :

"First, wherever gambling or other money-making vice has a foothold, it seeks to entrench and perpetuate itself by dishonest and unlawful methods. Second, wherever it exists it is a foe to the best interests of society. Third, in perpetuating itself, it paralyzes law and justice, mocks at fair dealing, tramples under foot the rights of law-abiding citizens, bribes officials, and liberally contributes to that party which shall bend the neck to its golden heel. Fourth, gambling is a crime-breeder in whose wake other crimes follow. Thefts, embezzlements, defalcations, robberies, breaches of trust, wrecked homes, heart-broken

women and beggared children are its direct results.

"It is a business that requires the abrogation of laws which protect public morals. The voice of the people is not allowed to be heard. It enters the primary, the canvas before election, and the election with purses filled with ill-gotten gains opened to tempt men to sell their votes. It buys candidates to pledge themselves to a disgraceful course before election, and then enters the halls of the legislature with a corruption fund. The elective franchise is the veriest subterfuge when men, whom the people elect to represent them, are elected with a secret pledge to some gambling sharper, or with a fixed purpose to secretly sell themselves for gain to some schemer who has a plot against the highest interest of the state, to be consummated by means of blood-money.

"There is no representation by the people, or for the people, when those chosen to represent them sell themselves for money or influence to the highest bidder. To bargain away public morals is to stab the state in its most vital parts."

The subject of train robberies is treated in the same issue by the famous detective, William A. Pinkerton, under the title "Highwaymen of the Railroad." The recent epidemic of this class of crime has made it one of the alarming problems of the hour, and "unless some measures are taken to prevent the increase of train robberies I would not be surprised to see an express train held up within ten miles of New York or Philadelphia at a not very remote date." The writer recapitulates the noted robberies that have been perpetrated in this country, and attributes the more recent daring robberies to the financial depression. "It is, however, largely due, in my opinion, to the reading of yellow-covered novels. Country lads get their

minds inflamed with this class of literature. Professional thieves or designing men find among this class many who are willing to go into their schemes. They start in as amateurs under an experienced leader. They become infatuated with the work and never give it up until arrested or killed." This is an added evidence against the cheap blood and thunder literature of the day, which is scattered broadcast with an unsparing and unscrupulous hand, blighting youthful minds and sundering many a home circle.

There must be a fascination in such life, as the rewards are not alluring. "Train robbery is not a profitable pursuit by any means. In nearly every case capture and punishment are almost certain, and death is very frequently the penalty. The chances of escape are not over one in a hundred, and the stealings, as a rule, are very small in spite of the popular belief that train robbers succeed in getting large sums of money without being caught."

The persistency of express companies in making "a man who will rob an express company a fugitive forever afterward until arrested or punished" has hitherto served as a check. But the employment of dynamite has made train robbers the more audacious. The writer thinks that this peculiar form of crime may

be exterminated by the passage of the bill recently introduced in the House of Representatives by Congressman Caldwell of Ohio, whereby train robberies would be made a crime against the United States. As it now is the state line frequently serves as a barrier to officers in pursuit, who claim that their jurisdiction does not extend over certain boundaries. An United States officer would encounter no such barrier.

The express companies have been forced to extra precautions. "They are now carrying on their heavy money trains guards armed with the latest improved style of revolvers and Winchesters. These guards are men known for their determination and nerve, and will most likely give a warm reception to the next gang that attempts to rob a train anywhere in the country. The express companies are also placing burglar proof safes in their cars. These safes are strongly constructed, so it will take the robbers hours to get into them, and if they are blown up the money will be destroyed so that it will not do the robbers any good. The safes are locked in New York and cannot be opened by any one until their arrival in Chicago or other point of destination, the messenger not knowing the combination."

SOCIAL AND EDUCATIONAL CENTRES OF LONDON.

PART II.—TOYNBEE HALL.

On all hands it is admitted that every effort towards social improvement is at its best only experimental, based for the most part on the ideas of a few enthusiasts, who have caught a prophetic glimpse of the future, when culture shall have ceased to be the monopoly of the "clique" and the "set," and when the highest form of art shall be expressed through the hands of the craftsman.

But when the vision is past, the realities of the every-day world remain, and the strongest resolve often weakens before the press of circumstance. The real test of human theories is practice. Unfortunately (or fortunately), few theorists descend to the sphere of practical politics. The fine-spun theories of the library somehow fail to impress the man in the street, and the scheme for social salvation invincible on the platform mysteriously fails in the execution; and we are prone to confess with Burns that "the best laid schemes of mice and men gang aft agley;" thus while the "bricks and mortar" stage of any undertaking apparently represents the *inception* of the idea, it more nearly approaches its *realization*, and the laying of the foundation-stone is the marriage between theory and practice—parents of the highest gifts we enjoy.

The spirit underlying the work which has grown up in Whitechapel can be best described by quoting the words of the Rev. Canon Barnett, the Warden to whom the success of the work is in so great measure due:

"Toynbee Hall came into existence in 1884, because a few men at Oxford and Cambridge felt that neither missions, nor systems of organized charity, nor law, could do what a friend can do for a friend, or a man for a

man. It may be well, therefore, to remind ourselves and others that a settlement offers lives, and not schemes, for the solution of the social problem, and that the best workers are not those who start clubs and classes, but those who make friends with their neighbors."

From this it will be distinctly gathered that the emphasis is upon the social side of the work, rather than the educational, and a full appreciation of these words of the Warden is essential to a correct understanding of the nature of this work.

To many, Toynbee Hall represents the head and front of the University Extension Movement in London, but, in fact, its origin was in no way connected with that movement, being the outcome of the Universities' Settlement Association founded for the purpose of "providing education and the means of recreation and enjoyment for the people of the poorer districts of London and other great cities, to enquire into the conditions of the poor, and to consider and advance plans calculated to promote their welfare."

It is with this object that during the eight or nine years of its existence, nearly 100 graduates from Oxford and Cambridge have taken up their residence in East London to do something towards abridging the gulf between the classes. In addition to these, there are some 200 associates who are unable to settle at Toynbee Hall, but who coöperate with the residents in the many departments of activity; and it can be readily understood that the members and associates who have volunteered services in this spirit comprise many well known in connection with the social awakening of this generation.

Pioneer among these settlers may be mentioned Edward Denison, who came from Oxford and took up his abode in East London as early as 1867, and the experience gained by him and those who have followed his example has exerted a remarkable influence on public opinion, creating a deeper sense of the responsibility of those who have to those who have not.

During the ten years preceding the actual establishment of the settlement, it became the custom for a few under-graduates (Arnold Toynbee among others) to spend their vacation in the neighborhood of Whitechapel, and to assist Mr. Barnett (then rector of St. Jude's) in the discharge of his parochial duties. For many years Mr. Barnett had recognized personal contact as the indispensable element in any work which was to permanently influence the people for good, and in due course a proposal was made that the University men settling in the district should seek the advantages of organization. The immediate outcome of this suggestion was the formation of the Universities' Settlements Association, and as Mr. Barnett was so closely identified with the scheme, Whitechapel naturally suggested itself to its promoters as being the best testing-ground.

Adjoining St. Jude's was an industrial school, and in 1883 this was removed to the country, leaving a considerable space free for building. The opportunity was at once seized upon for the purposes of the association, and by the end of 1884 the buildings were, practically speaking, complete; but Arnold Toynbee died in the preceding year, and the new movement was thus deprived of its most promising associate. No name so well as his expresses the aspirations of the promoters, and hence the first settlement was called after him. Since then the work has grown apace, and the building has seen the addition of a library block and exhibition

building, and two sets of residential chambers—Wadham and Balliol Houses.

As is well known, Toynbee Hall is situated in Commercial street, Whitechapel, a few minutes' walk outside the eastern limits of the City, and it is this proximity to the centre which has enabled many men to put in good and valuable work in their leisure hours, which otherwise would have been impossible.

All those familiar with Whitechapel (and who is not, if only by repute?) know that the task of amelioration is uphill work. One of the principal methods by which the work of "leavening the lump" has been attempted is by lectures in the workingmen's clubs of East London, several of the residents or associates giving special evenings to this work, and by this means becoming known and appreciated by those for whom they are working.

Apart from the workingmen's clubs, there are some number of clubs directly connected with Toynbee Hall, of which may be mentioned the Lolesworth Club, the Sydney Social and Athletic Club, the Old Rutlanders' Club, and the Whittington Club. These clubs owe their efficiency and usefulness to the devotion of the residents and associates of Toynbee; numerous conferences and conversaziones also tend towards strengthening the bond of friendship between them and their neighbors.

One of the most important branches of the work under Mr. Barnett is the Fine Art Exhibition, which is open for some fortnight at Easter (Sundays included) from 10 till 10. These exhibitions have now been held for thirteen consecutive years, and last year the visitors numbered eighty thousand persons, who were thus enabled to see the treasures of private collectors, and in this particular, at least, Whitechapel has received a more liberal education than most districts of London. In order to test the appreciation of the visit-

ors, a plan has been adopted of voting for the three favorite pictures, which, although a rough, is by no means a false test as to the ability of the artist to speak with his brush.

In that Mr. Barnett is both Warden of Toynbee Hall and Rector of St. Jude's, the work is able to advance in many directions which might otherwise have been closed to it, for few societies combine the work of education, philanthropy, and social reform.

Serviceable work has been done by the residents in connection with the Charity Organization Society and the Society for the Relief of Distress, and the residents of Toynbee have made the question of the social condition of East London peculiarly their own.

Toynbee is one of the most important centres of the London University Extension Society—started some seventeen years ago with the object of providing the means of higher education for persons of all classes, of both sexes, engaged in the regular occupations of life—the method of instruction adopted is generally through the medium of the lecture supplemented by class work and weekly exercises by the students, corrected by the lecturer.

The subjects comprise history, literature, and science; the fee for the course—consisting of ten lectures—is 1s. The work has been further developed by lectures specially intended for workmen, and given at the Poplar and Limehouse Town Halls at the nominal admission of 1d. each lecture.

This, however, constitutes but a section of the educational work. The reading parties dealing with literature, modern languages, geology, mathematics, and music. Classes are held on English literature, physiology, and botany on Sunday. In addition, special lectures are held during the winter on Saturday and Sunday evenings, and the selection covers a very wide range of subjects.

In order to develop social feeling among those attending the lectures and reading par-

ties, the Students' Union has been formed—the subscriptions for the year being 1s. 6d. It is under the auspices of the Union that the conversaziones are held in the winter, and excursions and garden parties organized during the summer months.

The Toynbee Travelers' Club was the first organization which sought to bring to the poor student the advantages of travel by introducing the spirit of coöperation. The club numbers two hundred members, who have visited Italy, France, and Switzerland.

The students' residences deserve special mention; Wadham House and Balliol House can accommodate some sixty students; in addition to the bed-sitting room each resident has the use of a common room, and apart from the mid-day meals 15s. will suffice to cover cost of a week's board and lodging.

That the classes have been instrumental in creating a lasting impression, can be gathered from the large number of societies formed for the continuous study of special subjects. Shakespeare Society, Adam Smith Club, Economic Club, Philosophical Society, Camera Club, Natural History Society, Chemical and Electrical Society. The backbone of the teaching is undoubtedly the Free Students' Library, which possesses some six thousand volumes; the daily average of readers is fifty-five on week days, and on Sundays seventy-four, giving a total for the year of over twenty-one thousand attendances. In this connection it might be mentioned that owing to the efforts of Canon Barnett, Whitechapel possesses a free library—opened in 1891.

The above is the briefest outline of a work which presents so many sides to the observer that it is difficult to form a standard, from which to judge of the exact position of Toynbee Hall among the institutions, which have set before them the task of the social regeneration of the metropolis.

The need for money is as great at Toynbee Hall as at many less pretentious institutions, but it reflects only praise upon the workers that this want has not resulted in narrowing the sphere of usefulness.

The class attendance (1,000) does not reveal the phenomenal growth which characterizes the classes of other institutions, but this is due to the fact that the demand for technical and commercial instruction is not provided for.

Judged from these standards, comparison does not reveal any very remarkable results, but taking the words quoted at the commencement of the article, "that the best workers were those who make friends with their neighbors," we have a method of testing the progress made.

For the children much has been done, the country holidays having been most successful in demonstrating to the neighborhood that the resident of Toynbee took a practical interest in the children.

The work of the settlement received adequate recognition at the recent election of the school board, when two of the residents were returned as members for the Tower Hamlets. Toynbee Hall is also represented on the County Council, and is well abreast with every movement for the improvement of the condition of the industrial classes. The residents have done well in making the settlement the headquarters of the many interests and organizations through which the worker is seeking to obtain greater consideration. The few years during which Toynbee Hall has been at work is too short a period

to judge of the extent and character of the influence exercised in the neighborhood of Whitechapel, but so far the experiment has realized many of the hopes of its first promoters; the future development of the work is in the hands of the residents, whose comfortable quarters contrast strongly with the experiences of an early settler, Professor Jowett, late master of Balliol, of whom Toynbee says: "He lived in half furnished lodgings as far as he could after the manner of a working man, joined their clubs, discussed with them (sometimes in an atmosphere of bad whisky, bad tobacco, and bad drains) things material and spiritual, the laws of nature and of God."

Compared with this the residents are not called upon to make any great sacrifice of personal comfort, and for the most part they would confess that their residence in Whitechapel had been of the greatest benefit to themselves. Since the establishment of Toynbee, some half-dozen university settlements have been founded in London, but mostly upon sectarian lines, and thus do not offer the best conditions for testing the full usefulness of this form of work. It is to be hoped that each year will see a large number of Oxford and Cambridge men turning their sympathies and energies to work of this character.

The settlement claims to be "a living link between knowledge and industry," and such experiments as Toynbee Hall are doing much to realize the ideal of a common brotherhood.

C. J. PEER.

AMONG THE WEEKLIES.

RAM'S HORN.

Unless you think more than you talk, you talk too much.

The love that is dumb until it speaks on a tombstone does not say much.

A man with no heaven in his soul will never get his soul into heaven.

Finding fault with others is only a round-about way of bragging on yourself.

You cannot tell what a man will do in a horse trade by the amount of noise he makes in church.

The man who lives with his head in the clouds will generally be found standing with his foot on somebody's neck.

Mahomet admitted bees to paradise, but barred out the hornet.

Don't give a drowning man the icy end of the plank.

Every sensible man you meet will admit that he was a fool last week.

To be acquainted with some people is a standing invitation to go to heaven.

More people fail from discouragement than from real misfortune.

It takes some people a long time to find out the difference between poor health and religion.

The party who refuses to forgive is the one who is wrong.

The only thing that keeps a stingy man from stealing is the risk of the thing.

It is about as wise to sit on the limb of a tree and saw it off, as it is to worry about things we cannot help.

The man who has a kind word for everybody will not need a brass band to draw mourners to his funeral.

There is hope for the man who is conscious of his own faults.

Love is doubted when it leaves the cost mark on the present.

There is something wrong with the woman who thinks the church would soon go to pieces if she did not run it.

When some folks pray "Thy kingdom come," they do it with a mental proviso that somebody else has got to stand all the expense.

The nation has no better friend than the mother who teaches her child to pray.

If you would discover poverty, try to borrow money.

There is something wrong with people who never can see any good in other folks.

There is no bigger fool in the world than the man who thinks he can go to heaven on his wife's church membership.

A lie always has a dagger in its hand, no matter how well meaning it may look.

THE ALTRUIST INTERCHANGE.

Life force may go into words or it may go into deeds. The power of steam may expend itself through the cylinder or through the whistle. Steady living, under the sweet pressure of genuine love for God, is vastly more eloquent than the most rhetorically sweet

sounding declaration by the human voice. There may be a religion without words; there can be none without deeds.

THE INTERIOR.

In our forty-eight states we have recognized by the various laws and courts forty-

two causes of divorce, including "any other" reason for granting the decree which may be suggested to the judge and by him deemed "sufficient." A citizen in one state having found an accommodating judge who will serve his purpose in another, separated from the first by an invisible line, establishes a nominal residence the other side of that boundary and is soon the possessor of the coveted decree. At the most a summer outing at a hotel is sufficient in the eye of a judge easily blinded, to establish a "domicile," and the bond is lightly tossed aside, and the successful litigant goes home to consummate a second marriage. If there is any act of a man's life which ought to be as solemn as the consecration of his soul to God it is the vow that binds him to one woman as his wife, but if there be any act which is to-day performed with the easy nonchalance of a jest in an opera bouffe it is the sundering of those bonds upon which has been invoked the benediction of heaven and the favor of a Divine grace. . . . One needs but to look upon these indisputable facts to know whence it comes that the moral life of the people as expressed in the divorce court, is sinking to unknown depths. The most applauded actors and actresses upon the stage are those whose lives are known to be most infamous. Public men confessedly guilty of the grossest offences are still welcomed into polite society. The Church deals too leniently with its members of doubtful reputation. The pulpit should smite this iniquity with heavy hand, and spare not.

Every reader may perhaps take home to himself or herself the words of Victor Hugo when contemplating the characters in his greatest work, "Who made these people what we find them to be? Society, my friends. Who is society? You and I, friends, we are society."

HERALD AND PRESBYTER.

It has been said that just now Heresy is blowing the whistle, but that Truth is running the engine. The noise of the whistle may alarm the simple footman on the track, but the engineer holds the throttle and works the air-brakes. Heresy has always been more or less flippant and impertinent. It courts the ear of the public. It is to no small degree a very disgusting sort of self-conceit. With a bantering air, it throws down the gauntlet and proudly awaits an intellectual combatant worthy of its polished steel.

Honest doubt, on the contrary, is seriousness itself. It seeks the truth in love. It sits with open eyes and heart at the feet of Truth and would learn and live. If it sees beyond the field of generally accepted truth, it will die a quiet martyr rather than rend the Church by repeated efforts at forcing its "strange and inharmonious discoveries" upon her. The honest doubter and the patient searcher after truth will be found after the dust of the dashing heretic has gone by, still with his face toward the truth, and ever and anon holding up its discovered treasure to the gaze of the multitude, and rejoicing in its possession.

EARLY SOCIAL EXPERIMENTS IN INDIANA.

BY PRESIDENT W. T. STOTT, D.D.

The followers of George Rapp felt themselves called upon to leave the cold formalism of the Lutheran Church and form a society more nearly upon the New Testament basis. This was in Germany, in the latter part of the eighteenth century. Not finding toleration, much less sympathy, the leader and his people emigrated to the United States in 1803; and by 1805 they had founded a settlement in Butler county, Pennsylvania. The name of the settlement was Harmony. Within ten years they had accumulated considerable property, and, hoping for still larger prosperity, they came on west and made another settlement—this time on the banks of the Wabash River, Posey County, Indiana. The name of this settlement was New Harmony. They bought 30,000 acres of land. Their creed enjoined pure life, simple food and dress, and community of property. Their dream was that humanity was to be purged from sin and Christ was to appear in person. By mutual consent all marriage bonds were dissolved. They remained here ten years also, and in that time did very much to develop agriculture, horticulture, stock-raising and manufacture. On the underside of a stairway, written in chalk, may yet be seen this record: "In the twenty-fourth of May, 1824, we have departed. Lord, with thy great help and goodness in body and in soul, protect us. L. Scheel." They went back to Pennsylvania, having sold their settlement to Robert Owen of Lanark, Scotland, for \$150,000. Mr. Owen was a manufacturer in Scotland, and became deeply interested in the good of the working classes. He advocated the abolition of all class distinction, and was in favor of community of property. He

believed the capitalist and laborer should and could keep to a common social level. He was a learned man, interested especially in science. Wanting a favorable place for an experiment, he purchased New Harmony. William Macclure early became associated with Mr. Owen. Their society was to favor liberal education for all. Religious views were not to be interfered with. Marriage vows should not be regarded obligatory if there was uncongeniality between so-called husband and wife. Many persons came from Europe, attracted by the new social features.

It took but three years to convince these men that the basis must be radically at fault. Robert Owen soon went to England, leaving his interests to his two sons, Robert Dale and William. Many men of note found their way to New Harmony, as Thomas Day, Alexander Leseur, Gerard Troost, John Chappelsmith, Joseph Neef, Robert H. Fauntleroy, James Samson, Madame Mary D. Fretagoet, Charles Whittlesey, F. B. Meek, Leo Lesquereux and A. H. Worthen. These are widely known in this country, and some of them in Great Britain and Europe. The later Owens themselves became eminent in science and philanthropy. These men were attracted to the place, doubtless by the atmosphere of learning existing there, and possibly by the fine opportunities given for original study.

The settlement is to-day a small village of one thousand or twelve hundred people. Many of the original buildings are yet standing, and several excellent pieces of art have been preserved. Neither Rappites nor Owenites succeeded, for the reason that they built on false foundations. Personal property is a right, and society succeeds best

when this principle prevails. Again, marriage is a sacred relation, and may not be dissolved with impunity. No society can exist for long, however industrious and economical, which

does not favor and protect personal right in property and (except for one cause) the indissolubleness of the marriage relation.

BOOK REVIEWS.

NATIONAL CONSOLIDATION OF THE RAILWAYS OF THE UNITED STATES. By George H. Lewis, M.A. The Dodd, Mead Co. Pp. 326.

Discussing the railway problem from the standpoint of a lawyer, Mr. Lewis adds his name to the category of advocates of some form of national control for railways. The solution is different from most treatises heretofore written, and advocates "national consolidation through the formation of a great national railway corporation owning and controlling all the railways of the country, and governed by an organization representing the state and national governments and the stockholders owning the roads." This plan, he believes, would establish railroad methods on a sound basis and do away with grievous wrongs and evils, some of which he enumerates as the exorbitant exactions made upon states, fierce railway wars produced by unlimited competition, personal animosities among managers, and speculation, which result in excessive hours of labor and reduction of wages, which in turn precipitate strikes. The railroad as a corrupt factor in the field of politics is also considered. In a word, "all the untold good which the railroad system has brought to our modern civilization, it has brought with it gross injustice and favoritism and appalling social evils . . . due mainly to the unsound principles of social and political economy underlying the present railway system." The proposed national consolidation is declared to be the only method by which the evils may be mitigated and

owners and employers, the public and the government, work together for the general good.

THE TRUE GRANDEUR OF NATIONS. By Charles Sumner. The Lee & Shepard Co. Pp. 132.

This comprehensive and transcendent oration, delivered at Boston July 4, 1845, is an admirable exponent of true American patriotism. The true grandeur of humanity is asserted to be in "moral elevation, sustained, enlightened and decorated by the intellect of man," and thus synchronizes with the qualities which constitute the true greatness of the individual. In the discussion of the theme war is exclusively dwelt upon as irrevocably inconsistent with true greatness. On the basis that peace is one of the true objects of national ambition he arraigns war as "a public armed contest between nations, under the sanction of international law, to establish justice between them." The elaboration of this "irrational, cruel and impious custom"—war—dwells in turn upon the character of war, the miseries it produces, its utter and pitiful insufficiency as a mode of determining justice, and the various prejudices by which it is sustained, ending with that prejudice—standing armies—"so gigantic and all-embracing, at whose command uncounted sums are madly diverted from purposes of peace to preparations for war." The difficulty and danger of standing armies is found in the fact that "while we keep armies on land to preserve peace, they are at the

same time incentives and instruments of war."

TOOLS AND THE MAN: Property and Industry under the Christian Law. By Washington Gladden. 16mo, pp. 308. Houghton, Mifflin & Co. \$1.25.

This work meets the reasoning of individualism as taught by Adam Smith, Ricardo, and Mill, with the teaching of scripture. The object of Christianity is to improve society by the conversion of man. There is a law for society as well as for the individual, and that law is the fundamental requirement of the kingdom of God. All men are brethren. When this law is applied to economics much of our present selfish theories and customs must fall. The law of love for our fellows will change the base of economy from selfishness to regard for general interest, and disprove the conclusions of Malthus.

Mr. Gladden's view of property is similar to that held by Mr. George, but he would have the state in resuming control of the land remunerate the individual possessors. He agrees with Dr. Mulford that the nation was organized for moral ends, and holds its charter from God. This view of the nation puts him in sympathy with Christian socialism, and his object seems to be to present the teaching of this kind of social philosophy. With the so-called scientific socialism he has nothing in common. The chapters on labor give very clearly his idea of arbitration, which he thinks is the next practical step in handling the disputes of labor and capital. The states and the nation should establish courts for this purpose, and all corporations with semi-national relations, as railroads, telegraph and telephone companies, should be held rigidly to governmental supervision and arbitration. For the relations of employer and employee Dr. Gladden

suggests industrial partnership as the Christian law for business. He clearly shows that competition is diabolical and injurious, and for the "unions," now a necessity, offers partnership in gains and losses.

The labors of Mr. Gladden will materially assist in spreading the truer ideas of society. The tendency of modern political economy is towards a more liberal view of human relations. Competition is known not to fulfill expectations, and a fellow's moral concerns are considered in values. The heartless laws of individual ownership, and of supply and demand based thereon, are to receive in the near future a severe revision. And scripture truth and Christian law are to supplant unjust and selfish control.

THE PUBLIC SCHOOL SYSTEM OF THE UNITED STATES. By Dr. J. M. Rice. New York: The Century Co.

Every one interested in public education is a debtor to Dr. Rice's careful survey of the public schools of the country. Much of the matter of the book has already appeared in the *Forum*; but an additional section, treating of some special features of the schools of Indianapolis, Minneapolis, La Porte, and the Cook County Normal, is published here for the first time. Dr. Rice made a personal inspection of the schools of our larger cities and has fearlessly stated the truth about them. Of the evils, he found political influence and lack of proper superintendence the most prominent. The schools are divided into three classes, the mechanical, in which the children are handled as if they were machines; the partly unified, in which the mind is taught to think, but each teacher works independently; and the unified, in which all kinds of work are done in harmony with a prevailing principle. Of this Dr. Rice says: "While in most of our schools several hours are devoted daily to the independent study of language

in various phases—namely, reading, penmanship, spelling and composition—in the schools conducted upon the principle of unification, language is regarded simply as a means of expression and not as a thing apart from ideas. In such schools the pupils read for the purpose of gaining thoughts; but while gaining ideas from the written or printed page they are learning how to read." The true school, according to this author, should teach the pupil to think, and this result should be attempted in the primary grades, as well as in the grammar schools. Dr. Rice's criticisms fall the heaviest upon the lower or primary grades. He thinks the public school is for the pupil, and from the first grade to the end the student's good should be the first consideration. Although this investigation is a scientific study of our public schools and of the variations so very apparent in them, the facts are so clearly and skilfully arranged, and the style is so pleasing, that the book is interesting to any reader. Parents especially

should read it. When the fathers and mothers demand that their children be properly trained a marked improvement will appear in the scholars of the land. Unless a person is personally acquainted with the inefficiency of some schools, generally regarded as excellent, and has taken the trouble to find out how the minds of the young are handled Dr. Rice's book will bring great disappointment. For it is lamentably true that, with few exceptions, the public schools of our large cities are poorly conducted, and are pursuing injurious methods. Dr. Rice's work will bring a better state of things.

BOOKS RECEIVED.

NOTE.—All books received will be noted here, and will receive in due time more formal and extended attention.

THE PARLIAMENT OF RELIGIONS. By George Dana Boardman, D.D., LL.D. National Baptist Publication Co., Philadelphia.

PSYCHIC FACTORS OF CIVILIZATION. By Lester F. Wood. Ginn & Co., Boston.

CURRENT EVENTS.

OCTOBER 24—The law empowering women to vote at municipal elections decided unconstitutional by the Supreme Court of Michigan.

The American Missionary Association began its forty-seventh annual session at Elgin, Illinois.

OCTOBER 25—Death of the Rev. Joseph C. Price, president of Livingstone College.

OCTOBER 26—Successful launching at San Francisco of the four million dollar battleship Oregon.

A reminder of the ill-fated steamship Naronic, in the form of a lifeboat, found at sea.

OCTOBER 27—Marshall Field makes an unconditional gift of one million dollars to the Columbian Museum.

Pittsburgh sustains a million dollar loss by fire.

OCTOBER 28—Mayor Carter H. Harrison shot and killed in his Chicago home.

The Church of the Nativity at Bethlehem the scene of a fatal riot.

OCTOBER 29—Sunday.

OCTOBER 30—American Methodism celebrated its one hundred and twenty-eighth anniversary yesterday in New York.

Resolutions favoring the abolition of Sunday trains passed by the convention of the Brotherhood of Railroad Trainmen in Boston.

Official closing of the World's Fair.

Death of Sir John Abbott, ex-premier of Canada.

OCTOBER 31—Announcement of five million dollar loss by fire in Damascus, including the chief mosque.

NOVEMBER 1—Twenty lives lost at Portland, Oregon, by the plunging of an electric car through a drawbridge.

NOVEMBER 2—Eastward record broken by the Cunard Line steamer Campania.

Thirty-five lives lost at sea by the burning of the Ward Line steamer City of Alexandria, bound from Havana for New York.

NOVEMBER 3—President Cleveland designates November 30 as Thanksgiving Day.

A board of arbitration to prevent strikes is the substance of a bill that Mr. Gladstone announces in the House of Commons as a measure he proposes to espouse.

NOVEMBER 4—The explosion of a cargo of dynamite at a quay in Santander, Spain, causes the death of one hundred and sixty-five persons and the wounding of many more.

NOVEMBER 5—Sunday.

NOVEMBER 6—The distinguished English physician, Sir Andrew Clark, died in London in his sixty-seventh year.

Announcement that the West African King of Ashantee was recently stoned to death.

NOVEMBER 7—Betrothal announcement of Miss Adele Grant of New York, to the Earl of Essex.

A dynamite bomb thrown by anarchists in a Barcelona theatre caused thirty deaths and eighty injuries.

The Swiss writer and statesman, Julius Froebel, died at Zurich.

NOVEMBER 8—The noted historian, Francis Parkman, died at his Massachusetts home, aged seventy years.

A Confederacy of North American Indians, independent of United States and Canadian Governments, was formed at Montreal.

NOVEMBER 9—This country and Norway exchange ratifications of extradition treaty.

Christian Workers met at Atlanta, Ga., in international convention.

Announcement that the recent engagement of British forces and Matabeles resulted in the slaughter of two thousand Matabeles and the loss of five of the British force.

NOVEMBER 10—A report favoring the restoration of the monarchy in Hawaii made to the President by Secretary Gresham.

NOVEMBER 11—Death of Judge Richard Parker, who presided in 1859 at the trial of John Brown.

NOVEMBER 12—Sunday.

NOVEMBER 13—Demonstration commemorative of the execution of the anarchists of the Haymarket riots held by Chicago anarchists yesterday.

Death at Glasgow of the Rev. Dr. Morrison, founder of the Scotch Evangelical Union Church.

NOVEMBER 14—The new cruiser Columbia proves to be the fastest war vessel afloat.

NOVEMBER 15—Reported loss of one million dollars by the Bank of England through illegal investments of the cashier.

NOVEMBER 19—American troops ordered to Mexican border to guard against revolt in northern Mexico.

Opening of the German Reichstag.

Session of the General Assembly of the Knights of Labor at Philadelphia.

NOVEMBER 17—Suicide at Baltimore of the Spanish consul, Senor Carlos Diaz Comez de Cadiz.

The Mine Owners' Association and delegates from the Miners' Federation agree upon the formation of a board of conciliation.

Death of Prince Alexander of Battenberg.

NOVEMBER 18—Favorable discussion at the Knights of Labor convention of the union of various labor interests.

Destructive storm off French and British coasts.

NOVEMBER 19—Sunday.

NOVEMBER 20—An earthquake at Kuchan, Persia, almost entirely destroys the town. Loss of life estimated at one thousand persons.

Extensive pension frauds discovered at Buffalo, N. Y.

NOVEMBER 21—Death of the Hon. Jeremiah M. Rusk, ex-Secretary of Agriculture, at his home in Viroqua, Wis.

Announcement that French ministry would oppose proposition for separation of church and state.

Continued strike on Lehigh Valley railroad.

NOVEMBER 22—Fire destroys property valued at \$450,000 at Springfield, Mass.

Ex-Chief Weigher Henry S. Cochran found guilty of larceny of \$130,000 worth of gold bars from the Philadelphia mint.

NOVEMBER 23—Detroit sustains a loss of \$800,000 by fire.

Wild disorder in the Italian Parliament when the commission investigating bank scandals read the report.

The Matabele regiments have been dispersed and King Lobengula is a fugitive.

NOVEMBER 24—At Fargo, N. D., the temperature was 25 degrees below zero.

NOVEMBER 25—Unveiling of the Nathan Hale monument in City Hall Park, New York.

Yale came off victorious in the football contest with Harvard, with a score of 6 to 0.

Ten thousand cases of grip reported in Rhine Hesse, Germany.

THE ALTRUIST'S CORNER.

AN ATTEMPT TO ORGANIZE THE GOOD IMPULSES OF THE WORLD.

A SAD CASE WITHOUT REMEDY.

A young woman of my acquaintance, an earnest Christian soul, is sadly afflicted with spasms. Unkind persons call such attacks fits, and intonate their words as to suggest diabolical possession or leprous affliction, or something to be absolutely untouched. A peculiarity attends the attacks of my friend that they are connected with womanly functions, and are consequently periodic. At other times she seems perfectly well, able to labor as domestic, seller of books or any other occupation at hand. She cannot retain a place for any length of time in a home as cook or helper because about one-fourth of the time is a blank. When attacked she loses consciousness, has the characteristic symptoms of epilepsy, and frequently injures herself by falling. She is poor and compelled to work for food and clothing. She must be about thirty years of age by this time. Her pastor assures me of her devotion to the church, her fidelity in all things, and that she is among the advanced minds in spiritual understanding and life. All of her friends are beginning to notice a slight lack of connection in her speech, and a marked forgetfulness about her acts. We fear that her spasms are weakening her mind, and dare not forecast the future for her. She has spent much time and all her means in doctoring, but like the scripture case is no way improved.

Now our land abounds in hospitals, institutions for this, that and the other thing, poor-houses and asylums. I have never heard, however, of a home or a retreat for such cases. Almost every large city has a home for incurables similar to that in Chicago, of which Mr. H. N. Higginbotham is president, and these

homes are doing an inestimable amount of good. But where is a place for an unfortunate body, afflicted with oblivion for a few days, to stay till the spell is passed; where is the home opened for such cases when mind fades and the powers of life become too feeble to provide a living?

THE RED CROSS.

Forty governments are now pledged by treaty obligations to respect the laws and operations of the Red Cross. About thirty years ago M. Henri Dunant, a Swiss gentleman, affected by the scenes of the battle of Solferino, induced the Swiss government to call an international conference to discuss how the horrors and sufferings of war might be lessened. At Geneva, August 8, 1864, sixteen nations agreed by treaty to the conditions of the Red Cross. The Swiss Society is the international centre of the movement. In this agreement hospitals and attendants are considered neutral, and all needed help is afforded to further the society's work.

The American Association of the Red Cross was incorporated by an act of Congress signed by President Arthur, March 1, 1882. Miss Clara Barton, the heroic nurse of the civil war, is the president, with headquarters in Washington, D.C.

Inasmuch as war is the exception in this country a change was necessary in the articles of association. The society's operations were thus made to cover distress from calamities, floods, disasters, great fires, cyclones, and local famines. In consequence the Red Cross has been of great service in the Michigan fires, the Mississippi floods, the Johnstown disaster, and the Charleston earthquake. Such is the experience, so universal the con-

fidence, and so large the resources that the Red Cross workers soon bring order and relief where disconnected effort would prove utterly futile.

"The vital idea of the Red Cross," writes Mrs. Doolittle, "is not charity—it scorns the word—but friendliness, helpfulness. It is a privilege to do for those in trouble; they are neighbors in the Good Samaritan sense; in a word, human brotherhood is their creed, and nothing less than the true law of love as given by Jesus Christ their animating principle."

THE VIKING HAT.

What singular mortals we are. Some one

in the fashion business thought that wings on each side of the bonnet after the manner of Mercury, and of the ancient viking clans would be just the thing. But wings cannot be made to look like real wings. So hundreds of thousands of innocent birds must be murdered to meet the wants of our mothers and daughters. Many a woman obliged to weep at the least indication of suffering, and revolting against cruelty with all her nature, calmly wears two full-sized wings not many inches above her weeping eyes. Alas, alas!

CHICAGO'S CHARITIES.

The Conference of Charities, as indeed all the various organizations of the city which belong to it, have rested upon their oars for the summer just past, at least as far as any new departure or enlargement of work is concerned. The World's Fair with its Auxiliary Congresses was so absorbing in popular interest that all other things were compelled, for the time being, to take a back seat.

Certificates of Confidence have been issued to the number of thirty since last spring. The Conference of Charities thus endorses the solicitors of organization, which it recognizes as acting in good faith. This guarantee dispels all doubts in the mind of the business man who may be approached for a contribution. However, for a full description of the work for which support is asked he is referred to the official statement of the Conference as contained in its "Hand-book of Chicago's Charities."

At the Waifs Saving Congress there was urged that the City Council issue licenses to solicitors as it does to peddlers. This, it is thought by some, would weed out all fraudulent charity collections, since only reputable, honest men would be given the license, even as only men "of good moral character" can, at present, get a license to conduct a saloon business. Our best legal authorities find, however, that there is no power vested in the city's charter to issue licenses to charity solicitors, whether they be saints or sinners.

Crippled Destitute Children have been the subject for much altruistic activity this year. Dr. Prince had opened not long ago a very modest home for them at 71 Heine street. It is conducted on the cottage plan, and accom-

modates a dozen or fifteen little unfortunates. Dr. Prince and his wife, who have the aid of but one servant, stand *in loco parentis* to the family. Here, if anywhere, one was tempted to say is an exception to the rule requiring placing out. Another and larger institution has just been opened at 46 Park avenue, a fashionable neighborhood. The property cost \$30,000,—\$6,000 having been paid down.

The Daily News Fresh Air Fund has been expended this year in supporting the Sanitarium alone, no Country Week parties having been sent out as of yore. When this work was discontinued another line of work, its exact reverse, should have been taken up, namely, the bringing under proper escort to the World's Fair of all country children who would not otherwise attend. The city children have been well cared for in this respect by public-spirited citizens.

The Relief and Aid Society has resumed its work on a much larger scale and at a much earlier date than it would have done were it not because of the stringent times. Still there has been no stampede, nor is their likely to be unless very severe weather should set in early and continue long. In any event if there only be no losing of confidence in the tried, established and time-honored agencies for relief the distress is not likely to become unmanageable. If, however, people should lose their heads, as they did last summer, in matters of finance and with regard to the banks there is no telling what may happen. The predicted "bread riots such as will shake the country" may become sober realities.

Soup Houses and Bread Depots were opened last summer when the hard times first set in. Applicants flocked thither, a "starving" multitude no man could

number. The supply being exhausted the establishments closed more than two months ago, and yet the undertaker is not unusually busy; indeed, the first case of death by starvation is yet to occur. The fact is, none but the expert, the veteran workers among the poor have any idea of the resourcefulness of the poor in large cities. Not that the expedients to which they are driven are not pitiable and do not imply hardship such as is without warrant in the midst of the plenty of our flocks and fields, but of starvation there should be no talk.

Channels for Employment were opened by giving, for a little while, work on the streets. Though accompanied with much noise there so far has materialized but little through the agency of committees appointed in the City Hall. This cannot, however, be said of the work given by the drainage and ship canal, many hundred heads of families having found employment at this continuously indeed as many as 3,000.

A World's Fair Baby.—At Paris there were thousands of abandoned children left on the hands of the Exposition authorities. In anticipation of similar possibilities the World's Fair Management of Chicago made arrangements with the Children's Aid Society of Chicago to assume the charge of such children. But fortunately this society's work has been light in this respect, as it was only on the closing day of the Fair that the first abandoned child was turned over to it, having been left at the Day Nursery in the Children's Building by a woman who gave a fictitious name and address. The little baby boy has been placed in an excellent family home by the society.

The Children's Aid Society has been given for consideration a plan of aiding its wards by helping with transportation into the country not only children and children with their mothers but also entire families, fathers as well as mothers. Metropolitan cities are confessedly congested centres of population. The surplus always great, but especially such in seasons of industrial depression, would thus be drained off into farming districts, where there is always an abundance of food

and labor, and a wholesome environment withal. The scheme seems reasonable and is not without precedent, since the New York Children's Aid Society has done essentially this same line of work for many decades.

A National Waif's Saving Association is one of the legacies of the World's Fair Auxiliary Congresses. It has for its object the securing of beneficial legislation for dependent and delinquent children. Among other things the establishment for them by the various municipalities of our land of "shelters," or places of detention where all minors, duly classified, can be kept in safety until reclaimed, if vagrant or runaway, or until trial if under arrest, away from the criminal association of old convicts in police stations. Such men as Hon. Harvey B. Hurd of Chicago, Butler of Detroit, and Kennan of Pittsburg, having accepted positions on the directorship, is a pledge of the good faith of the effort which will be made to see that these beneficent purposes are realized in fact, and not alone spread out on paper.

Thanksgiving was a gloomy day to many. More is needed than the conventional turkey and pumpkin pie. The cry is for work not alms. It would be pleasant to be able to record the 3,000 shops with their 75,000 idle workmen, running full time, even though their product greatly accumulated on their hands, and the workmen were forced to take out a good share of their wages in stock certificates. Not only would they themselves be helped out, but the tide would be turned. But such simple altruism is, no doubt, decried as Eutopian.

Ways and Means for Relief in the embarrassed situation are, however, being earnestly sought by the charitable organizations of the city. Representative committees now under the auspices of the Union League Club, then of the Conference of Charities, and again as the Civic Federation meet frequently, the main purpose underlying all being the energizing and giving effect to the public conscience and altruistic impulses of Chicago's citizens.

YOU AND I.

It is a genuine pleasure to announce that during the past month the ALTRUISTIC REVIEW has gradually extended its domain, and that this number will reach an ever-increasing class of readers. Expressions of commendation, and the more substantial sympathy em-

bodied in dollars, daily bear inspiring testimony of the fact that the magazine receives a kindly greeting wherever it goes.

The magazine has not had to plead for a place, nor has it attempted to create a new

field—the place was waiting for it and the field was already created. We are conscious that it has found a resting-place in the hopes and aspirations of the ubiquitous humanitarian of to-day.

In the morning of time did altruism—this instinctive interest in the welfare of our brother—exist. It made the whole world kin in the beginning, and the relation has never been sundered. Though this inborn craving for the sympathetic coöperation of a fellow-being has evinced itself from the birth of the tear-drop down through the centuries, altruism, in its broadest and purest sense, has never been so universally applied as in the past century. In fact, the new name of altruism is but a few decades old, and was first used by Auguste Comte. But to-day the very air quivers with this new yet ever old message; from pulpit, platform and press are its humane principles breathed, to be as persistently practiced by the people. It comes as the very elixir of being, finding some motive grander than selfishness and an existence happier and more complete than mere living for self. The instinctive, irresistible desire to do something whereby another may be made better is thus satiated. It is the divine injunction applied to every-day life: "Except a grain of wheat fall into the ground and die it cannot bring forth fruit. . . . He that loseth his life for my sake shall find it." It was this same thought of living for others, and the genuine happiness of such an existence, that George Eliot had in mind when she caused Felix Holt to say in a book which bears that name: "The finest fellow in the world would be the one who could have been

glad to have lived because the world was chiefly miserable, and his life had come to help some one who needed it."

It is intensely gratifying to know that so many will have a happier Christmas because of our offer in the last issue. The offer holds good until December 25, and any person may keep *half the money for every new yearly subscriber*—an easy way to make a dollar.

One good act leads to another, and we have the pleasure of making a second offer, which cannot fail to attract readers of the best current literature: *For \$5.00 you will receive the ALTRUISTIC REVIEW, the Cosmopolitan, and the Forum for one year.* It is our good fortune to be able to make this special club rate—make it the good fortune of another by sending a subscription to a friend as a Christmas present.

The ALTRUISTIC REVIEW wishes each one of its readers a merry, merry Christmas. But do not forget that the financial stringency will make it impossible for many less fortunate beings to enjoy holiday pleasures—there will never be a better opportunity to practice your altruism. The word altruism always brings to mind what was once written of Hans Christian Andersen: "He loved home, for he had known what it was to be homeless. He wrote to gladden youthful hearts, for his own warm heart had often craved gladness when he was but a youth." Make the day happier for yourself by taking sunshine for one brief day into the shadowed life of some discouraged and disheartened being—and your reward will be above the price of rubies.

THE
HISTORY
OF THE
LIFE AND ACTIONS
OF
ADM. CHRISTOPHER COLUMBUS
AND OF HIS
DISCOVERY
OF THE
WEST INDIES
CALL'D
THE NEW WORLD,
NOW IN POSSESSION OF HIS *CATHOLIC MAJESTY*.

WRITTEN BY HIS OWN SON D. FERDINAND COLUMBUS.

[This interesting sketch of the life of Columbus has not been published during nearly two centuries. The original may be found among the records in the BRITISH MUSEUM in London. The work has been laboriously copied from the records especially for THE ALTRUISTIC REVIEW. The first chapter began in the July number. Back numbers may be ordered from the office at any time].

In the second place I say, that tho' *Aristotle* had writ so, as *Theophilus* delivers it, Yet *Aristotle* himself quotes no Author, but speaking as of a thing, for which there is no good Authority, says *Fertur*, which implies that he delivers concerning this Island, he writes as doubtful and ill grounded. Besides he writes of a thing not then new but which had happened long before: Saying, It is reported that formerly an Island was found, and therefore it may well be said according to the Proverb, *That in great Travels there are great*

lies. Which Proverb is now verify'd, for in that Narration there are Circumstances no way agreeable to Reason, for as much as it says, That this Island abounded in all things, but had never been Inhabited, which is not conformant, nor likely, for as much as fruitfulness in Land proceeds from its beginning, cultivated by the Inhabitants, and where there are no Inhabitants, the Land is so far from producing anything of itself, that even those things, which Art produces, grow wild and useless. Nor is it more likely, that the *Car-*

thaginians should be displeased because their People had found such an Island, and should put to death the discoverers; for it was so remote from *Carthage* as the *Indies* are, it was a folly to fear that those who should come to Inhabit these would Conquer *Carthage*, unless that as *Oviedo* affirms, the *Spaniards* possess'd those Islands before. He would further assert, That the *Carthaginians* were Prophets, and that now their Jealousie and Prophetie were fulfill'd, the Emperor taking *Tunis* or *Carthage*, with the money brought from the *Indies*, which I am satisfied he would have said, to gain more Favour by telling such News, than he did, but that his Book was Publish'd before. So that any Judicious Person may conceive that it is a folly to say, that Island was never more heard of, because the *Carthaginians* quitted the Dominion of it, for fear any other Nation should take it from them and come afterwards to destroy their Liberty; for they ought to fear'd this much more from *Sicily* or *Sardinia*, that lay but two days sail from their City, than from *Hispaniola* between which and them, there lay one third of the World. And if it should be objected that they apprehend the Wealth of that Country, might empower their Enemies to do them harm; I answer, they had no cause to hope, that being themselves Masters of those Riches, they might Oppose, and Subdue whom they pleased, and that if they left that Island unpeopled, they left it in the Power of another to discover it; whence the same mischief might follow, which they feared. And therefore they ought rather to Fortify it and secure their Trade to it as we know they did another time upon the like occasion, for having found the Islands which they call'd *Cassiterides* and now we call the *Azores*, they kept that Voyage very Private because of the Tin they brought from thence; as *Strabo* tells us at the latter end of the 3d Book of his Cosmography; Wherefore, Grant-

ing it were true what *Aristotle* had writ in this Fable, it might be said he meant it of the voyage to the Islands *Azores*, which either for want of better understanding, and the great Antiquity of Testimony, or through affection which blinds Men, *Oviedo* argues, should be understood of the *Indies* we now possess, and not of the said Islands *Azores* or any of them.

If it should be reply'd that this cannot be, because *Strabo* does not say they were the *Carthaginians* who were possess'd of the islands *Azores*, but the *Phœnicians*; I answer, That the *Carthaginians* being come from *Phœnicia* with their Queen *Dido*, therefore she and they were call'd *Phœnicians* at that time as the Christians born in the Islands are now called *Spaniards*. And should it be again urg'd that the Place of *Aristotle* which speaks of this Island, says, it had many Navigable Rivers, which is not to be found in the Islands *Azores*, but in *Cuba* and *Hispaniola*: I answer, That if we will take notice of this Particular they add, That there were abundance of Beasts in them which there is not in *Cuba* or *Hispaniola* and it may well be that in a thing of such Antiquity, there might be some mistakes in Relating that Particular, as often happens in many of these uncertain and so far distant Antiquities; Observe, that neither *Cuba* nor *Hispaniola*, have any deep Navigable Rivers, as the Place quoted intimates; and that any Ships may enter the mouths of the biggest Rivers of those Islands, but not conveniently Sail up them. Besides that, as has been said, how great power *Aristotle's* Authority may be, the word might possibly be corrupted, and it might be writ *Navigandum* instead of *Potandum*, which better agreed with what he treated of, commending it for Plenty of drinking water, as well as fruitfulness in producing things to eat. This might well be verify'd of any one of the *Azores*, and with more reason, because neither *Cuba* nor *His-*

paniola lie so, as that the *Carthaginians* could be carried to them by reason of their nearness, or by any mischance; for, if those who went purposely with the Admiral to discover, thought the way so long, that they would have turn'd back, how much longer must it seem to them who design'd no such tedious Voyage, and who, as soon as the time would permit, had turn'd back towards their country. Nor does any Storm last so long, as to carry a ship from *Cadiz* to *Hispaniola*; nor is it likely that because they were Merchants, they should have any mind to run further from *Spain* or *Carthage* than the wind oblig'd them, especially at a time when Navigation was not come to that perfection as now it is. For which reason very inconsiderable Voyages were then look'd upon as great, as appears by what we read of *Jason's* voyage to *Colchos*, and that of *Ulysses* thro' the *Mediterranean*, in which so many Years were spent; and therefore they were so famous that the most excellent Poets have given an Account of them, because of the little knowledge they had then of Sea Affairs, whereas it has been so approv'd of late in our Age that that there has been those who have had the boldness to Sail round the World, which has contradicted the Proverb that said, *He that goes to Cape Nav, will either return or not*, which Cape is in *Africk*, not very much distant from the *Canaries*. Besides it is a notorious mistake to think the Island whither those merchants were carried could be either *Cuba* or *Hispaniola* for it is well known, that with all the knowledge we have at this present 'tis almost impossible to come at them without meeting with any other Island, that encompass them all round. But if we would say that Land or Island was none of the *Azores*, as has been said above, one lye ought to be grafted upon another, by alleging, that it was the same Island of which

Seneca in his 4th Book makes mention, where he tells us that *Thucydides* speaks of an Island call'd *Atlantis*, which in the time of the *Peloponnesian* War was all or mostly drown'd. Whereof also *Plato* makes mention in his *Timoeus*. But because we have discoursed too long concerning these Fables I will proceed to the next Point, where it is said that the *Spaniards* had entirely the Dominion of the said Islands, which Opinion is grounded upon what *Slatius* and *Sebosus* say, That certain Islands call'd *Hesperides* lay 40 days sail West of the Islands *Gorgones*: and hence it is argu'd that since those must of necessity be *Indies* and are call'd *Hesperides*; that name came from *Hesperus* who was King of *Spain*, who of consequence, and the *Spaniards*, were Lords of that Country. So that rightly considering his words, he endeavours from uncertain Premises to deduce three infallible Consequences, contrary to *Seneca's* Rule, who in his 6th Book of Nature speaking of such like things, says it is hard to affirm anything as sure and certain upon grounds that are no other than conjectures as here *Oviedo* does for as much as only *Sebosus* is said, to have made mention of those Islands *Hesperides* declaring towards what part they lie but not mentioning that they were the *Indies* or of whom they took the Name, or by whom conquer'd and of *Oviedo* and *Berosus* affirms that *Hesperus* was King of *Spain*. I grant it to be true but not that he gave the name to *Spain* or *Italy*. But he like a true Historian owning that *Berosus* fails him in this Particular, took up with *Higinus* yet cautiously without mentioning in what Book or Chapter; and thus he conceals his Authority, for in short, no Place is to be found where *Higinus* speaks of any such matter; but on the contrary in one only Book of his that is extant; Entitul'd *De Poetica Astronomia*.

(To be continued.)

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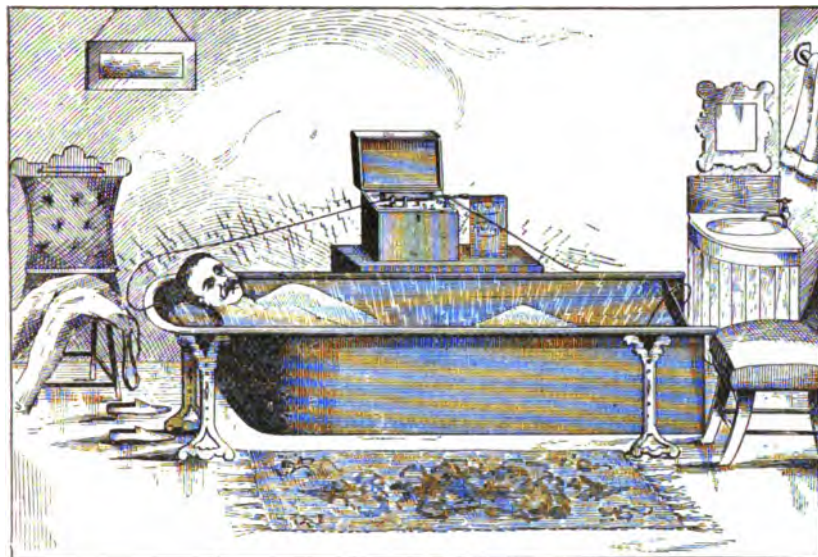
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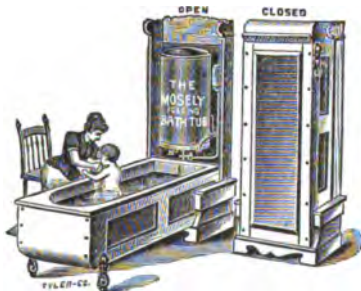
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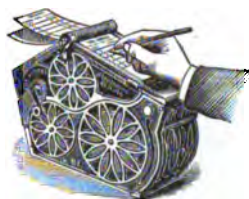
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